

HIGHER EDUCATION OF THE YOUNG

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THE HIGHER EDUCATION OF THE YOUNG

Its Social, Domestic and Religious
Aspects

By

S. H. SADLER

Author of "Suggestions to Mothers," "Henrietta," etc

SECOND EDITION

With Four Illustrations



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GENERAL

To
HIS EMINENCE CARDINAL VAUGHAN,
WHOSE LOVE OF AND THOUGHT FOR THE
YOUNG AND WHOSE GREAT ZEAL
IN ALL MATTERS CONNECTED
WITH EDUCATION IS WELL-
KNOWN, I WITH DEEP
RESPECT, INSCRIBE
THIS WORK.



PREFACE TO THE SECOND EDITION

HAVING been urged—by those capable of judging—to republish my originally little brochure on Education, which has long (over twenty years) been out of print, I felt before doing so I ought to revise and bring the book up to the requirements of the present time. We have marched with such rapidity these last twenty years that things which were once theoretical have become established facts, and accomplished facts have in some cases stood the test of time, and in others, having failed in some way or other to meet the want of the particular time, age or country have been placed aside.

To that great force in this world, the reading and thinking public, I commend this my latest serious book, sure of an impartial and kindly reception.

THE AUTHOR.



HIGHER EDUCATION

AMID the many great and pressing questions of the day education undoubtedly holds a prominent place. It is admitted to be a subject of vast and vital importance, and has within the last twenty years been more fully dealt with in numerous ways, both nationally and privately. The number of theories, schemes, plans, designs, projects of all kinds, which have been broached within the last few years to improve the systems of education, have been legion. How shall we best educate our boys and girls? is a question which comes home to all who have children, no matter what the position or means; and, although education for the middle and lower classes is now attended to in a great measure by the State, and the lower classes especially have little or no choice in the matter, it is still in the power of the upper classes to, in some measure, choose for their children what kind of

education they may think most suitable, and, if the choice does not turn out happily or beneficial for the child, still parents have a discretionary power which might be wisely exercised.

‘The importance of education has ever been acknowledged by all civilized communities. To the diffusion of knowledge, and its influence on the economy of life, may be traced the superiority of one age and country over another; and it is the neglect or the cultivation of their minds which forms the only true distinction between man and his fellow. The education of their youth was esteemed by some nations to be so intimately connected with the public weal that they placed the children of the subjects under the superintendence of teachers chosen by the State, a practice which, no doubt, inspired a political patriotism, but at the expense of many better feelings, and with the risk of enfeebling, if not dissolving, those parental ties on which the conduct and happiness of life must greatly depend.’¹ ‘The bringing up of youth was among the Israelites, both by law and custom almost exclusively confided to the parents as a sacred trust. To begin with, far otherwise

¹ Rev. E. Bickersteth, *Education*.

than among Greeks and Romans, the Old Testament had bound together parents and children. The religious sense of the people saw in the children, notably in the male posterity as the bearers of the name, the perpetuators of the family—the blessing of God. . . . It will be admitted, the Old Testament is full of proofs of touching piety in family life. . . . Greece and Rome had nothing to equal them, or with which they could be compared.’¹ ‘Most of all,’ says Josephus ² ‘seek we our honour and the highest end of life, in the bringing up of our children.’ The Egyptians, thousands of years ago, in the bringing up of the youth of their land saw in the way education was carried out either the happiness and prosperity or the misery and destruction of their race. ‘The training and instruction of the young interested the Egyptians in the highest degree. For they fully recognized in this the sole means of elevating their national life, and of fulfilling the high civilizing mission Providence seemed to have placed in their hands.’³ ‘Quoniam refert a

¹ Keim, *Jesus of Nazara*, vol. ii, pp. 146–7.

² *History of the Jews*, vol. i.

³ Brugsch Bey’s *History of Egypt* (from the German), p. 23.

quibus et quo quisque modo sit institutus.'^{1 2}
'How shall we best educate our boys and girls?' is asked every day by anxious fathers and mothers. The little, helpless, pretty baby, needing no thought except as to food, rest, air and clothing, develops into a thinking, reasoning creature, needing serious consideration as to other things besides bodily wants soon supplied.

How to best educate our boys and girls? On every side the words re-echo. This is an age of educational movement amongst all classes. What have been called 'the good old days,' when not to know how to read and write was considered to be of no consequence so long as people knew their trade or work, are nearly gone, and now for even the humblest and poorest not to know how to read and write is or will soon be a thing of the past. Years ago it was of common occurrence (amongst the working classes especially) to find that people could not read or write; this, according to modern ideas, was benighted darkness, although in every other respect the persons might be fully qualified for their position

¹ Quintillian.

² Translation: 'It is of great moment by whom and in what manner every one is educated.'

in life, and might not feel the need of any better education. That the movement to promote knowledge among the masses has done good, few are inclined to doubt.¹ Everywhere, at home and abroad, one hears it said, I must give my children a good education to fit them for the world, and in most cases parents are only too anxious to educate their children well. They, however, often disregard the lesser details which relate to education, and in many instances they do not sufficiently think of the bearing the education given may have as regards training the child for the future business of life. Mr. Froude writes: 'Do we clearly know in what a nation's greatness consists? Whether it be

¹ Educating the people. Of the importance of this I think no reasonable doubt can exist; it does not in its effects keep pace with the exaggerated expectations of its injudicious advocates; but it presents the best chance of national improvement. Reading and writing are mere increase of power. They may be turned, I admit, to a good or a bad purpose; but for several years of his life the child is in your hands, and you may give to that power what bias you please; thou shalt not kill—thou shalt not steal—thou shalt not bear false witness; by how many fables, by how much poetry, by how many beautiful aids of imagination, may not the fine morality of the sacred scriptures be engraven on the minds of the young?—Sydney Smith.

great or little depends entirely on the sort of men and women it is producing. A sound nation is a nation that is composed of sound human beings, healthy in body, strong of limb, true in word and deed, brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge ; where duty is first and the rights of men are second ; where, in short, men grow up and live and work, having in them what our ancestors called "the fear of God".

‘ It is to form character of this kind that human beings are sent into this world, and those nations who succeed in doing it are those who have made their mark in history. They are Nature’s real freemen, and give to man’s existence on this planet its real interest and value. Therefore all wise statesmen look first, in the ordering of their national affairs, to the effect which is being produced on character ; and institutions, callings, occupations, habits and methods of life are measured and estimated first and beyond every other consideration by this test. No nation can prosper long which attaches to its wealth any other meaning.’

‘No educational system can have a claim to permanence unless it recognizes the truth

that education has two great ends to which everything else must be subordinated. The one of these is to increase knowledge ; the other is to develop the love of right and the hatred of wrong.' ¹

It is a mistake to commence book-learning too soon. Nothing is gained by beginning 'set lessons' at too early an age. A gradual advancement in study as each successive year passes is the object to be attained in all education ; and in teaching, as in other things, common sense and judgment are necessary. 'Endeavouring to make children prematurely wise is useless labour. Suppose they have more knowledge at five or six years old than other children, what use can be made of it ? It will be lost before it is wanted, and the waste of so much time and labour of the teacher can never be repaid. Too much is expected from precocity, and too little performed.' ²

'The children of those who are compelled to reside in towns must be, as far as possible, placed on a footing with their fellows in the broad air and sunshine of country life. Their confinement

¹ Huxley, 'Scientific Education,' *Lay Sermons*.

² Boswell's *Life of Dr. Johnson*, edition 1848, p. 469.

indoors should be reduced as much as possible, and their time of instruction should not be permitted to trespass on that of exercise. It is certain that robust country children are not so sharp and intelligent as town children ; for in early life great animal vigour would appear in some way incompatible with intellectual development. But of what avail is a precocity of intellect with a backwardness of constitution—a powerful mind in a feeble body ? Would I could impress parents more with the fact that there is time enough, when the constitution of a child has grown strong and solid, to cultivate with such great assiduity its intellectual powers ! I would be far from advising their neglect ; but I deprecate their too early development.’¹

‘ According to Aristotle, more care should be taken of the body than of the mind for the first seven years ; strict attention to diet be enforced, etc. . . . The eye and ear of the child should be most watchfully and severely guarded against contamination of every kind, and unrestrained communication with servants be strictly prevented. Even his amusements should be under

¹ Dr. Ellis, *Disease in Childhood*, p. 161.

due regulation, and rendered as interesting and intellectual as possible.' ¹

The training of every child should begin from an early age. According to a child's early bringing up, either the qualities necessary for a happy, prosperous existence will be developed, or it will be, when grown up, like a badly manned ship, subject to the storms and buffetings of life without suitable knowledge for guidance. In fact, the pressing need of the day is that education shall be not so much 'book-learning' taught by mere routine, a cramming of useless knowledge, as the mastering of *subjects, having a direct bearing on ordinary daily life*. Any education to be of service should help to train a boy or girl so that when thrown on their own resources they may have those qualities developed which will enable them to rely on and be helpful to themselves, and others.

How is it that so many young men have to go under a regular course of instruction when their education is supposed to be finished? In many cases spelling, arithmetic, history, and other simple subjects have to be learned with much trouble

¹ Rev. John Williams, *Life and Actions of Alexander the Great*.

by young men because some public examination demands a thorough knowledge of these things, and they don't know them, or perhaps only superficially know them, although their whole early life has been passed at school. Any coach or tutor for the public examinations can testify how utterly misdirected and neglected is the *fundamental and English education* of many a young man. Young girls' education is equally the same, vast sums of money being spent with no result—time and money literally thrown away.

Milton's lament is as true in our day as in his. 'These,' writes Milton, 'are the errors, and these are the fruits, of mis-spending our prime youth at the schools and universities, as we do, either in learning mere words or such things chiefly as were better unlearned.' With both boys and girls it is of essential value that they should have good early companionship. It should especially be seen that the persons placed over them and in daily contact with them are people of principle.

'The general sentiments of boys and youths in the great public schools and colleges of England—thanks to the high-minded masters who have been at their head—is, on the whole, good and

honourable. It may be taken for granted that a boy from [Harrow, Eton, Rugby, Winchester, Westminster, or Uppingham, and, *à fortiori*, a man from Oxford or Cambridge, will despise lying and cowardice and admire fair play and justice. How grand a foundation for national character has thus been laid! What a debt do we owe alike to the Masters and the *Tom Browns* who have communicated the contagion of such noble emotions!

‘As regards girls, their doubly emotional natures make it a matter of moral life and death that their companions (of whose emotions they are perfectly certain to experience the contagion) should be pure and honourable-minded.’¹

Education is too generally regarded as a complete system of book learning, and often it is more or less useless knowledge which is put into a child’s mind by tuition. The studies in many instances are one dreary, dry, wanting-in-interest round of unvaried monotonous books, not one subject being made really interesting to the child. Often no explanation is given where it is most necessary, poor children having to tax their brains needlessly to puzzle out what

¹ Frances Power Cobbe, *The Education of the Emotions*.

a little timely explaining would render quite clear and better and more easily learnt. Sir John Lubbock (Lord Avebury), in speaking at the opening session of the Bromley (Kent) Association for the Extension of University Teaching, October, 1887, said :—

‘There used to be two ideas with reference to education which were, or he hoped soon would be, quite exploded. One was that any one’s education was ever complete. On the contrary, they ought to go on learning as long as they lived. The second error was that subjects were better mental training and therefore educationally more valuable, if they were dry and uninteresting. He once heard a very distinguished schoolmaster say that he did not consider botany a good subject from an educational point of view, because it was so interesting. It would be almost more true to say that, except perhaps the rudiments of reading, writing and arithmetic (though he should not himself except even them), education which was not interesting was positively mischievous.’¹

Cheerfulness, quietness, and a comprehensive, easy manner of imparting knowledge are most

¹ *The Times*, Tuesday, October 11, 1887.

necessary for the proper instruction of the young. All studies should be made as agreeable as possible. 'Delectando pariterque monendo,'¹ much more is likely to be learnt.

It is a great pity so many delightful and interesting subjects of study are rendered dry and disagreeable by the manner of instruction. Lord Derby, in speaking on technical education, November 7, 1887, said: 'Those who learn only because they must will learn no more than they must, and will very soon forget the greater part of that.' Lord Derby added, the best years for education are those between fourteen and twenty, earlier application leading up to the more matured and advanced studies, suitable to a more developed mind.

'Nobody will deny,' said Lord Derby, 'that the years between fourteen and twenty are the most important years of life, those most capable of being utilized on the one hand and most likely to be wasted or abused on the other.'

Professor Huxley, speaking at a meeting held at the Town Hall, Manchester, in November, 1887, in support of the National Association for the Promotion of Technical Education, said 'that the system

¹ 'By imparting at once pleasure and instruction.'

of our primary education had the defect which was common to all the educational systems we had inherited. It was too bookish and too little practical. The child was brought too little into contact with actual facts or things, and as it stood at present it constituted next to no education of those particular faculties which were of utmost importance in industrial life—the faculties of observation, of accurate work, of dealing with things instead of with words. He laid great stress on the teaching of drawing for children, not artistic drawing, but drawing rather of the nature of plans and sections. They might take the commonest objects and lead a child from the foundation to truths of a higher order.’¹

Mr. Mundella, in speaking of the ‘improved state of education generally in this country,’ observed: ‘The conviction that the masses of the people were receiving so good an education would cause the class above them to look into their own schools to see how far they were keeping pace with those improved schools that were under the supervision of school boards and voluntary bodies. He highly commended Pro-

¹ *The Times*, Wednesday, November 30, 1887.

fessor Huxley's recent address at Manchester, and agreed with every word of it. It was quite true that our elementary education was somewhat too bookish and hardly sufficiently practical. It relied too much upon the memory and too little upon oral demonstration and object lessons. There was a tendency to teach the children rather to remember than to think. He advocated the teaching of drawing in every elementary school. He did not mean artistic drawing, but something approaching to geometrical drawing would prove of infinite value in every industrial pursuit.' ¹

How few things are taught thoroughly. Many, although taught for a length of time, never play a single tune so as to please anybody? Take French, again: does any one learn it so that when they go abroad the natives can understand them? Or take the English language: is it so taught that any one could write a *theme* worth reading on any given subject? In reference to the latter, it is a pity dictation, and the proper mastering of the various meanings of words, and to pronounce and spell them correctly, does not enter more largely into the system of education of both boys and girls.

¹ *The Times*, Friday, December 2, 1887.

It would prove of great service to many if children were taught spelling by a system of dictation instead of by the time-honoured spelling-book—long rows of words, both words and meanings equally difficult to fix in the mind, are learnt by rote, and the memory is taxed and fatigued to very little purpose. I have seen children repeat page after page of spelling, learnt with great difficulty by heart, and the week after, there being nothing to fix the words in the mind, they were not able to spell a single word learnt; the meaning of the words being equally absent. It is a great misfortune for many young people in after-life that they are not trained to more *thoroughness*. If all did what they had to do to *the best of their ability*, there would be fewer mediocrists in the world.

Too many subjects are, as a rule, undertaken and the labour which would be better concentrated on a few necessary studies to be thoroughly mastered is allowed to overspread many and unneeded subjects, so that time is lost and labour wasted. One of the gravest errors and greatest misfortunes to a boy is to give him the idea that he will have a competence, and so it matters little whether he works well at his studies or

not. This has been the ruin of many. Brought up with large ideas of future ease, depending on already provided wealth, adverse fortune has stepped in to find the deluded expectant totally unprepared for the battle of life; and where is the time for getting ready when the war cry is near? Make a boy work conscientiously and honestly at his studies, whether it is likely he will have sufficient to live on without his own exertions or not. A good education is never useless.

Sometimes people become teachers of subjects they are only imperfectly acquainted with themselves. Persons with the most rudimentary knowledge of French and music attempt to teach these intricate subjects. French, especially, is often taught in a way that it is simply of no use whatever—the pronunciation being altogether wrong. The ludicrous rendering of the word ‘goût’ by pronouncing it the same as a Frenchman would pronounce the enemy of old gentlemen; ‘jamais’ as if it were a near relation of our good English preserve; ‘joli,’ jolly, as if mirth were indicated, are specimens of pronouncing that much murdered language, French, which are not desirable.

How many ever see—by being even occasionally present—how their children are taught? The children have their governess. Her reference (perhaps, without its being known, given by a relative) is good—*ergo* the children are well taught. As regards engaging foreign nurses, governesses, and teachers, the greatest care should be exercised in seeing that they are in every way suitable persons. Why the mere fact of any one having a different nationality should gift them with unknown virtues and qualifications is one of those strange hallucinations, the absurdity of which is only exceeded by its dangerous nature. Why it should be deemed necessary to enter into all sorts of explanations and to make all kinds of inquiries if the person seeking the post of governess is English, yet, if they are French, Swiss, or German, less inquiry should be thought needed, is one of those curious anomalies of which life is full. That it is of great importance to fully enter into all details as to character, disposition and acquirements, whether the nationality of the person undertaking the engagement is foreign or not, will manifest itself to any thinking and reflective mind. That

any one, whether English or foreign, without due inquiry should prove to be perfectly suitable for the position they wish to undertake is to take matters for granted in a manner which is very unadvisable.

It is a great mistake looking upon masters and governesses as teachers only, and having no influence in the formation of character. 'A professor or governess is engaged to instruct boys or girls, let us say in Latin, history or physiology, and it is assumed that he or she will act precisely like a teaching machine for that particular subject, and never step beyond its borders. A little common sense would dissipate this idle presumption—supposing it to be really entertained, and that the mania for cramming sheer knowledge down the throats of the young does not make their elders wilfully disregardful of the moral poison which may filter along with it. Every human being, as I have said, exercises some influence over the emotions of his neighbour, but that of a teacher, especially if he be a brilliant one, over his students, often amounts to a contagion of enthusiasm throughout the class.'¹

¹ Frances Power Cobbe, *The Education of the Emotions*

Many people are under the impression that if they get any sort of person, provided they are Swiss, French, or German, their children will not only learn the language the person speaks, but will learn it properly as well as fluently. This is often found to be a great mistake. As there are many different ways of speaking English—in fact, what is called an educated and an uneducated manner of speaking—so equally, in foreign languages, there are many quite opposite modes of speaking German, French, Italian, and other languages—for instance, those coming from the provinces do not speak so well as those from the capitals. In many instances it has been found that the language taught to children by a person of inferior education has had, with much difficulty and trouble, to be re-learnt. Many who would, in their own country, be only regarded as having the education of a servant are in England placed in the position of instructor. It is of the greatest importance in order to acquire any language—so as to speak it with purity and elegance—to learn it from those who not only speak the language fluently, but also grammatically and with a good accent.

In his opening address as Chairman of Council of the Society of Arts, November, 1887, Sir Douglas Galton, remarking on *languages* in relation to commercial education, and on some other useful things for such education, said: 'In dealing with the chief requirements of a commercial training he would point out that in addition to the elements of a good English education the most important consideration was that of foreign languages, which must be taught especially in relation to the commercial expressions used. Next would come instruction in commercial geography; but competent teachers of this might be said as yet scarcely to exist. Then came the question of commercial museums, which should be found in all higher elementary and modern secondary schools. In the higher elementary schools book-keeping should be taught as a branch of commercial arithmetic, and in these and higher schools instruction should be given in the principles of political economy. Evening classes should afford opportunities for practice in speaking and writing foreign languages, and should supply good instruction in commercial arithmetic, book-keeping, shorthand, and commercial geography.'

In a discussion on a paper on 'Commercial Education' by Sir Philip Magnus at the Society of Arts, December, 1887, it was observed that 'the English had an excellent business training and knowledge, had more stamina, more fibre, a better outward bearing, but they lacked the mental training which was so needful for the young men of the present day. They were taught the dead languages, which were very valuable accomplishments, and which no one who had the advantage of possessing would undervalue, but they were luxuries, and for the purpose of enabling young men to earn their living they wanted not dead but living languages. It was only when you could enable living persons not to study with a dictionary at their side, but to write, if possible, in shorthand, the words which were hurriedly dictated in any language, that you would put your own people on a level with the foreigner.'

'Mr. Anderson said, in his opinion, Englishmen were particularly fitted for acquiring a knowledge of foreign languages, and English mechanics who went abroad on any job were generally able to make the natives understand

them in about six months. He had had a great number of young men from Harrow, Rugby and Eton, and he found that they knew English imperfectly, while as to the other languages they knew nothing at all about them.¹

I have myself often been much struck, when abroad, with the necessity for learning foreign languages so as to be able to speak them *colloquially*. This does not imply learning a language so as to speak it vulgarly. I had once an instance of this brought forcibly under my notice—a clergyman who had taken charge of an English church abroad. He read, translated into good English, and wrote the language of the country he was in, but was quite unable to make a single individual comprehend what he said, and was in consequence at times placed in very awkward dilemmas. One of the speakers at the meeting remarked: ‘Every boy who wished to enter commercial life should acquire a knowledge of foreign languages. But there was one great defect in the teaching of Latin and Greek in England, inasmuch as they were

¹ Discussion on Mr. Swire Smith’s paper on ‘The Technical Education Bill,’ Society of Arts, Wednesday, February 29, 1888.

taught to be pronounced as if they were English. He was taught Latin in such a way that it helped him to learn French, Spanish, Italian and Portuguese, and Greek so that he was able to read and write modern Greek.'

Sir John Lubbock, in an address on Commercial Education, observed: 'What I should like to urge on the Oxford and Cambridge School Examination Board would be to grant no certificates for boys up to sixteen except to candidates who satisfy them in Latin, French German, or some other modern language, arithmetic, history, geography and elementary science. That would be only six subjects. It will be observed that they admit only French and German. No doubt these two languages are most generally useful, but surely others ought not to be excluded. We have important relations with other countries, and if we were educating all our boys on a definite system, while we should no doubt teach the majority French or German, we should certainly devote some time to Italian, Spanish, and so on. If that were done I think it would certainly have a very salutary effect on the curriculum of our schools.'¹

¹ *The Times*, Thursday, November 24, 1887.

Sir John Lubbock added: 'As regards modern languages there are over forty schools in which either no modern languages are taught or less than two hours per week are given to them, and in more than half our schools less than four hours a week are allotted to them—an amount which is obviously quite insufficient; and there are only thirty schools out of the whole number in which as much as six hours per week are devoted to modern languages, literature and history. Moreover, at some of the largest and in many respects best schools French and German, when taught at all, are taught as dead languages. . . . The result of the inquiries made by the London Chamber of Commerce has been that "it is the almost universal testimony of those who have responded to the question, that foreigners, and especially Germans, are employed in this country to do work which Englishmen ought to perform, and would be employed to perform if they were properly educated. Moreover, there is no reciprocity in foreign houses, and the German clerks, who are so largely employed in London, do not make room for any similar class of young Englishmen in foreign counting-houses." . . . Again, the Consular Reports show

that we are losing trade for want of a knowledge of the requirements of foreign markets and the places to which goods might advantageously be sent. They state one after the other that the German commercial travellers are gradually and rapidly extending German commerce and the use of German manufactures. In Italy and Spain, for instance, there are thirty German commercial travellers to one Englishman and thus, as *The Times* says, "Germany is rapidly securing the major part of the imports into these countries on account of its superior commercial travellers." How can it be otherwise? At present there is scarcely a school in England where a boy would acquire such a knowledge of Italian and Spanish as would enable him to undertake such a post. Indeed, not one Englishman in a hundred can speak any language but his own. We hear a great deal now about technical education, and it is almost as important that education should be wisely directed towards a judicious preparation for commercial pursuits as towards those connected with productive industries. As Sir Philip Magnus well puts it, "For the maintenance of our trade and commerce, fitting instruction must be

provided for those who are to be engaged in distribution as well as in production.”’

Sir John Lubbock further remarked : ‘ Reading, writing, arithmetic, book-keeping, a thorough knowledge of geography, a fair acquaintance with history, a good grounding in physical science, and as much mastery—literary and colloquial—as possible of two or more languages, form nowadays the much more sensible equipment with which a youth of fifteen or sixteen leaves school for business.’

Dr. Percival, head-master of Rugby School, said : ‘ He ventured to say that the great majority of those Germans who were competing so successfully with us in the various departments of industry and commerce did not owe their success to the fact of their having been brought up in any peculiar commercial or technical school so much as to the excellence of their general education and the adaptability of that education to the pursuits of life.’

Milton’s ¹ ‘ We do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek as might be learnt otherwise easily and delightfully in one year. . . .

¹ *Essay on Education.*

Though a linguist should pride himself to have all the tongues which Babel cleft the world into, yet, if he have not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only,' is as worthy of attention in these modern times as in the days spoken of by Milton. The value of good literature in the formation of the mind is dwelt upon by Milton.

Books ! Does any one ever thoroughly realize what they are to us ? We are so used to books that we seldom if ever give a thought of what a source of recreation they are, or what part books take in adding to the pleasurable enjoyment of life. 'It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books ! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will

faithfully use them the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am ; no matter though the prosperous of my own time will not enter my obscure dwelling : if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the words of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.’¹ Free access to good literature is an essential element in the education of children and young people. They should be given to read and to study those good and valuable works contributed by our great authors, as nothing will so help to form and cultivate the mind. ‘Books, as Dryden has aptly termed them, are spectacles to read nature. Æschylus and Aristotle, Shakespeare and Bacon, are priests who preach and expound the mysteries of man and the universe. They teach us to

¹ W. Ellery Channing.

understand and feel what we see, to decipher and syllable the hieroglyphics of the senses.'¹

Sir John Herschell writes: ² 'If I were to pray for a taste which should stand me in stead under every variety of circumstance, and be a source of happiness and cheerfulness to me through life and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it of course, only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principles, but as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest, with the tenderest, the bravest and the purest characters that have adorned humanity. You make him a

¹ Hare.

² *Address to the Subscribers to the Windsor and Eton Public Library*, 1833.

denizen of all nations—a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best-bred and the best-informed men have talked and conducted themselves in their intercourse with each other. There is a gentle but perfectly irresistible coercion in a habit of reading, well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is really the last thing he dreams of. It cannot, in short, be better summed up than in the words of the Latin poet : “*Emollit mores, nec sinit esse feros.*” It civilizes the conduct of men, and suffers them not to remain barbarous.’

Lord Derby, speaking on education in 1887, observed : ‘In our climate many evening hours must be spent indoors. Where will they be spent, and how ? Upon the answer to that

question the future of a life may depend. I will not dwell in detail on what is, perhaps, the most hackneyed of all subjects of popular discussion, the value and the use of books. I say, from my own experience and feeling, what Lord Macaulay said many years ago, in better words than I can command, that a genuine taste and love for reading is in itself a greater source of happiness than any external advantages of favour or fortune whatever.'

With children, however, mischief is sometimes caused by reading books left about, of an unfit kind for them. The number of delightful books in these days of literary production is so great, and books now cost so much less than they did, that no one, with even moderate means, can complain of a want of suitable books for children. The magazines for boys and girls are educating in every sense of the word, and contain much useful as well as agreeably conveyed knowledge. Children, after all, do not require a great number of books ; a few, well selected, is what is needed.

The following is exactly correct both as to books and story-telling :

'If the effort be well received, story-telling will become an institution in the family. Presently

it will be found that the one thing that will not succeed there is what critics call originality. The little human animal listens without much interest until it hears a story that pleases it, and ever thereafter it only desires to hear that story over and over again, told in exactly the same way. When it grows up, its culture may be wide and its taste exalted, yet when it wants to be amused you find it reading its Shakespeare or its Dickens for the hundredth time ; prowling in the National Gallery before the pictures it has seen oftenest ; or listening to the " Messiah," or " Don Giovanni," or Beethoven in C minor, as if these were the latest fashions in music. Or if, as a typical Briton, it " does not understand classical music," and only knows Shakespeare as the author of *Hamlet*, and *The School for Scandal*,¹ it may still read an amazing quantity of novels with great delight and excitement, provided only that they are each its favourite story over and over again, with the same characters, the same incidents, the same scenery, the same names, and the same words. You are half-disposed to admit the identity of

¹ Sheridan.

the characters, incidents, and scenery ; but you doubt the identity of the words.’¹

Dr. von Gossler, the German Minister of Education, in a book called *Die besten Bücher*, writes :

‘It is not the amount of material gone through, or even committed to memory, which constitutes the educational value of books ; but it is, above all, the original labour which has been expended on assimilating the thoughts of others, and the seriousness and sincerity of original work. Circumstances and personal experiences help also to determine the usefulness of what has been read. Sometimes one of Goethe’s epigrams is more useful than his greatest drama ; Lessing’s *Education of Mankind* may spread more light than all the rest of his prose, and a Bible text read at the right time—though it may have been read a hundred times before—acts more powerfully on mind, will and feelings than one would ever have thought it capable of.’

‘What a man seeks through his education is to get to know himself and the world ; for this knowledge it is before all things necessary

¹ *Old Stories in New Novels.*

that he acquaint himself with the best which has been thought and said in the world.’¹

What is to be deprecated is the stories written with the avowed object of inculcating good, yet presenting error in so attractive a light that in the pleasure of reading so exciting an account of wrong-doing, the little moral at the end of the story is lost sight of, or is passed over as a necessary concomitant of story-telling, but one not concerning the reader. Who will endorse, ‘Vice itself lost half its evil, by losing all its grossness?’² And who will say that they are mentally improved by reading bad books, however cleverly written? Another delusion is that bad books in another language don’t have as harmful an effect as if written in one’s own tongue. If one perfectly understands a book, no matter the language it is written in, the effect on the mind will be the same.

There is no doubt some of the cheap illustrated papers are most pernicious for young children. The pictures are often vulgar in the extreme, although supposed to be funny, and who can

¹ Matthew Arnold, *Irish Essays*, p. 183-4.

² *Reflections on the Revolution in France*, Edmund Burke, vol. iii, p. 332.

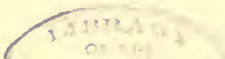
tell that the little people don't get as much harm by merely reading here and there as if the whole were read? Mothers say, 'But my boy is so innocent, even if he reads bad things he does not understand them.' Is it certain boys are so innocent, and that they never find out the meaning of what they read? Aristotle, in speaking of the education of the young, remarks:¹ 'Let the rulers take care that there be no image or picture representing unseemly actions.' One thus sees that the idea that harm might ensue from seeing pictures of a lowering tendency dates from a very early time.

There are those who say that it is doubtful if any amount of good is done by reading the Bible early in life. This view is strongly opposed by a great number whose talent, clear-sightedness and thoughtful consideration of the matter must carry weight. The late Mr. W. E. Forster said of the Bible:² 'The English people cling to the Bible, and no measure will be more unpopular than that which declares by Act of Parliament that the Bible shall be excluded from the school.' Mr. Forster added, 'Some words

¹ *Politics*, vii, 17.

² *Education Debate*, 1870, p. 47.

that have been put into my hands lately, which were written by one for whose genius we have all a great respect, speaking of the old English Protestant Bible—the words are better than anything I can say. The words are as follows : “ Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country ? It lives on the ear like a music that never can be forgotten—like the sound of church bells which the convert hardly knows how he can forgo. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness



about him whose spiritual biography is not in his Saxon Bible.”’

‘For the purpose of opening a new world to a pupil, and of making him love knowledge, there is no book like the Bible. I speak even for those who do not regard the Bible as Revelation, no ; at least I do not know of a production which unites to the same extent as the Bible, in so condensed a poetic form, all the sides of human thought. All questions of natural phenomena are explained by this Book. All the primitive relations of men to each other—families, states, religions, are for the first time recognized in this book. Generalization of ideas, wisdom in a simple childlike form, enchants the pupil’s mind for the first time. The lyrical qualities of the Psalms of David affect the minds of children as well as adults, and for the first time, in the Bible, every one learns the charm of the Epic in its inimitable simplicity and force . . . and still hundreds of other impressions which have nourished us like our mother’s milk. Let those who deny the educational signification of the Bible, and who say that the Bible has outlived its time—let them compose such a book, such stories which explain the phenomena

of nature, either drawn from general history or from their own imagination, which will be accepted as the Bible stories are—and then we will admit that the Bible has outlived its time.’^{1 2}

‘It is neither the ancient Law nor the Talmud which has conquered and changed the world. Little original in itself—if it is meant by that that one might re-compose it almost entirely by means of more ancient maxims—the morality of the Gospel remains no less the loftiest creation of the human conscience, the most beautiful code of perfect life which any moralist has traced.’³

‘The synoptical gospels, where Jesus is alone, and of which it may be said He is the true author; are *par excellence* the Christian book, the eternal book.’⁴

The effect of a study of the Bible in educating the mind to a more lofty standard

¹ Count Leo Tolstoy, *Yásnaya Polyána*.

² ‘La Bible devenait le livre universel.’ *Histoire du Peuple d’Israël*, Ernest Renan, Tome Quatrième, p. 129.

³ *Life of Jesus*, 13th edition, Renan.

⁴ *The History of the Origins of Christianity*, book iv, p. 241, Renan.

has been remarked by many writers, and even by those unwilling to acknowledge its teaching. Green, speaking of Milton's *Paradise Lost*, remarks, 'The sublimity of conception, the loftiness of phrase, which he ¹ owed to the Bible.'² And again, writing of Bunyan's *Pilgrim's Progress*, Green adds, 'In no book do we see more clearly the new imaginative force which had been given to the common life of Englishmen by their study of the Bible. Its English is the simplest and the homeliest English which has ever been used by any great English writer ; but it is the English of the Bible.'³

In the *Education Commission Final Report* mention is made of the benefit of religious instruction founded on Bible teaching. The Commission (composed of the first intellects of the age) say, 'While differing widely in our views concerning religious truth, we are persuaded that the only safe foundation on which to construct a theory of morals or secure high moral conduct is the religion which Jesus Christ has taught the world. Thus, as we look to the

¹ Milton.

² Green's *History of the English People*, p. 584.

³ *Ibid.*, p. 614.

Bible for instruction concerning morals and take its words for the declaration of what is morality, so we look to the same inspired source for the sanctions by which men may be led to practise what is there taught, and for instruction concerning the helps by which they may be enabled to do what they have learnt to be right.' ¹

There is a great deal said nowadays of science not agreeing with the Bible,² and that if we acknowledge the teaching of science we must alter and leave aside much of what is taught us therein. This is perhaps more especially said of the Old Testament. Mr. Balfour, speaking at the Church Congress, October 2, 1888,

¹ *The Times*, Thursday, June 28, 1888.

² 'The antagonism between science and religion, about which we hear so much, appears to me to be purely factitious, fabricated on the one hand by short-sighted religious people who confound a certain branch of science, theology, with religion; and, on the other, by equally short-sighted scientific people who forget that science takes for its province only that which is susceptible of clear intellectual comprehension. . . . The antagonism of science is not to religion but to the heathen survivals and the bad philosophy under which religion herself is often well-nigh crushed.'—*Science and Hebrew Tradition*, Huxley, p. 160–3. See also *Unchristenthum*, Pfleiderer, Berlin, 1887.

said of science *versus* the religion of the Gospel, 'It was the glory of science to change. If it did not change it would be dead. If it did not day by day and hour by hour augment its store it would no longer be living knowledge. But religion, which was based upon the eternal principles of human nature, and which ministered to the eternal wants of human souls, remained, and must remain, essentially the same. The technical terminology of theologians might change; but did these changes effect the real substance and essence of religion? ¹ Looking back over 1,800 years we felt that we had indeed inherited the religion as Christ taught it to us, and that all the changes that had subsequently occurred had made no alteration in its inmost essence. He felt himself that religion appealed as freshly now to the hearts of men as ever before. He saw nothing in the circum-

¹ 'To put it in clearer language, in all the fundamentals of religion we are neither better nor worse than our neighbours, neither more wise nor more unwise than all the members of that great family who have been taught to know themselves as children of One and the same Father in Heaven.'—*Physical Religion*, p. 274, H. Max Müller. The Gifford Lectures delivered before the University of Glasgow in 1890.

stances of modern life to alter that; he saw everything to increase it. Science continually changed, but as long as human hearts remained what they were, as long as suffering existed, as long as the sense of weakness oppressed us in the face of the overwhelming forces of inanimate nature, so long should we and our children be able to draw inexhaustible sources of comfort from the same streams which had fed our forefathers.'

'It may be that too much time has been spent upon speculations about Christianity, whether true or false, and that that which is essential consists not of speculations but of facts, and not in technical accuracy on questions of metaphysics, but in the attitude of mind in which we regard them. It would be a cold world in which no sun shone until the inhabitants thereof had arrived at a true chemical analysis of sunlight. And it may be that the knowledge and thought of our time, which is drawing us away from the speculative elements in religion to that conception of it which builds it upon the character and not only upon the intellect, is drawing us thereby to that conception of it which the life of Christ was intended to set

forth and which will yet regenerate the world.' ¹

'I exhort my children,' wrote Charles Dickens the great novelist, 'to guide their lives by the teachings of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter.' ²

'The religion taught by Christ, and free as yet from all ecclesiastical fences and entrenchments, is the best, the purest, the truest religion the world has ever seen.' ³⁻⁴

'There is working in Christianity the same higher morality which worked in the ancient world, and the maxim, follow God, belongs to

¹ *The Hibbert Lectures*, 1888. By the late Edwin Hatch, D.D., p. 333.

² Will of Charles Dickens.

³ Les livres sacrés, dans chaque religion, demeurent le document par excellence permettant de remonter sûrement à leur principe et à leur esprit originel. Tant vaut une religion, tant vaut son Livre sacré. À ce titre, la Bible reste toujours digne de notre respect et de notre plus vif intérêt. Rien ne peut faire qu'elle ne contienne un grand nombre de ces paroles que l'humanité n'oubliera pas. Mais elle n'a aucun droit, j'ajoute qu'elle n'a aucune prétention d'enchaîner la liberté de l'esprit.—*Prolégomènes de l'Histoire des Religions*, A. Réville, chap. vii, p. 243. Quatrième édition.

⁴ *Physical Religion*, Max Müller, p. 364.

a plane on which Epictetus and Thomas à Kempis meet.' ¹

In the life of Christ we have a typical life as Pfeleiderer says, ² 'He is the embodied Ideal of religious and divine humanity, of its filial relationship to God, and of fraternal love between its own members' of 'that inward freedom which unlike that of the stories, for instance, is not purchased by the deadening of the affections, by the hardening of the soul in the heartless coldness of apathy, but which bears within itself the source of all life and happiness—love, which is the fulfilling of the law.' ³

In no book save in the Bible is the mournful Death ends all of poor humanity turned with so much force and reality to the joyous Resurrection thought. There is a life—a higher life beyond this life—this poor, sad, suffering toilsome, weary life on earth. Death ends all

¹ *The Hibbert Lectures*, 1888, by the late Edwin Hatch, D.D., p. 170. See also *Les Religions de la Grèce antique*, Maury, and *Prolegomènes de l'Histoire des Religions*, Réville.

² *Paulinism* (from the German), pp. 59–74. See also Pfeleiderer's *Die Religion* and *Religionsphilosophie* and Hegel's *Philosophie der Religion*.

³ Romans xiii. 10. St. Luke x. 27.

is man's utterance. Death but preludes life is God's word. The world's never-ending *Death* and *Reliving* shadow forth this glorious truth.

It is very sad, but it often happens that those holding fair positions live up to their incomes, and often, knowing perfectly well that when they die they will leave their family very inadequately provided for, yet make no effort to educate their children in such a manner that if their parents die suddenly, leaving them thus unprovided for, they can, if old enough, find remunerative employment.

It is so hard to grasp the idea of death as concerning oneself. In some cases parents, dying suddenly, leave their poor children in a deplorable plight. Girls, in view of being left without means, always seize the idea that they could without any difficulty become governesses, forgetting that some amount of training, aptitude for imparting knowledge to others, and self-denial are necessary. It is very curious, but nevertheless a fact, that the most incapable and most incompetent persons wish to become governesses, and think a governess' not only the easiest life, but the one needing the least

qualification for the discharge of the duties connected with it.

It is emblematic of human nature that it is always cruel fate that is at fault, not ourselves, and we are all ready to believe that we are very ill-used when we do not succeed, because we are under the impression that we ought to. There has been a great deal of talk at various times as to the employment of ladies in domestic service. The idea, however, although based on philanthropic principles and thought to be capable of being worked out, has not proved satisfactory. Domestic service requires different qualifications to those possessed by reduced ladies, who are often idle, listless, unmethodical, and unfitted for the kind of work necessarily involved in the duties which those engaged in household servitude have to perform.

Any education which unfits a child as it grows up for its sphere, and renders it, as the years roll on, discontented, or ashamed of what it was born to, and so cannot help, and yet totally unfitted for, and unable to attain to, any better position, is an education, which is of no benefit whatever.

Why is it that people who have made money

in trade are so ashamed of the fact of its being made by commerce? England at various times has been designated a nation of shopkeepers. 'To found a great empire for the sole purpose of raising up a people of customers may at first sight appear a project fit only for a nation of shopkeepers.'¹ 'And what is true of a shopkeeper is true of a shopkeeping nation.'² Why should individuals so abhor what only applies to them as it does to a large community?

People treat others (children even treat other children, following the example set them) with contempt, because the one, or the parent of one, is able to attain to the learned professions, and the other is obliged to be contented with 'that odious business'—not, however, that it is at all respect for the learning or cleverness which has reached the envied height. It is only that trade is looked down upon as a means of living by those more fortunately (as they imagine) circumstanced. We can't all be great people. Where are 'the hewers of wood and the drawers of water' to come from? And are we relatively worse because our father kept

¹ Adam Smith's *Wealth of Nations*, vol. ii, book iv, ch. vii.

² Tucker, Dean of Gloucester, *Tract* 1766.

a shop perhaps ? ¹ Or are we in any essential respect worse because nature has only gifted us with a small modicum of brains, and we cannot attain to the heights which are reached by learning and talent only ? There have at all times been instances of people who have either by their great genius or by the force of circumstances risen to positions which at the beginning of their existence it would have seemed impossible they could reach, but these are exceptional cases, and in the majority every one has to live the life they are born to, and education can after all only help to fit them for it.

Every one is formed by surroundings, and in but few instances is there any possibility even of breaking away from the ordinary course of human affairs as affecting each individual.

¹ Euripides was the son of a fruiterer, Virgil of a baker, Horace of a freed slave, Anoyat of a currier, Voiture of a tax-gatherer, Fletcher of a Chandler, Massillon of a turner, Tamerlene of a shepherd, J. J. Rosseau of a watchmaker, Ben Jonson of a mason, Shakespeare of a butcher, Sir Thomas Lawrence of a custom-house officer, Collins of a hatter, Sir Edward Sugden of a barber, Thomas Moore of a grocer, Rembrandt of a miller, Garfield and Abraham Lincoln of poor farmers. Demosthenes, the famous Grecian orator, Ray, the naturalist, and Thomas Cromwell, Earl of Essex, were all sons of blacksmiths.

Education if rightly directed will not produce discontent, although it may, and with advantage, create a desire to do better in life. Education should be a help, not a drawback. It should give the power and the capability of employing and using the faculties God has endowed His highest creation with. It should help to develop all those good qualities on which so much of the happiness and comfort of life depends—patience, perseverance, courage, humanity, firmness, truth, purity, honesty, goodness. Nothing is sadder than to see one—endowed with youth, health, and other good gifts, such as wealth, position, friends, and a good home, and having no real cause for unhappiness—yet all *that one* can say is, ‘*Omnia vanitas et vexatio spiritûs.*’¹

‘Life is as tedious as a twice-told tale.’² Life is not worth living. Life not worth living!—when all around there is so much to make it happy. Education is, indeed, a sad failure when it does not produce a better utterance by forming the qualities, and giving the knowledge which will help to do away with that enemy to

¹ ‘All is vanity and vexation of spirit.’

² Shakespeare.

all contentment, *ennui*. 'For I have learned, in whatsoever state I am, therewith to be content.' ¹ How few of us can say this! Even when we have the very cream of existence there is always a lurking dissatisfaction with life as we find it. 'Man never is, but always to be blest.' ² 'How small a portion of our life it is that we really enjoy! In youth we are looking forward to things that are to come; in old age we are looking backward to things that are gone past; in manhood, although we appear, indeed, to be more occupied in things that are present, yet even that is too often absorbed in vague determinations to be vastly happy on some future day when we have time. Men spend their lives in anticipations, in determining to be vastly happy at some period or other *when they* have time. But the present time has one advantage over every other, it is our own. Past opportunities are gone, future are to come. We may lay in a stock of pleasures as we would lay in a stock of wine; but if we defer the tasting of them too long we shall find that both are soured by age.

¹ Philippians iv. 11.

² Pope.

‘Let our happiness, therefore, be a modest mansion which we can inhabit while we have our health and vigour to enjoy it, not a fabric so vast and expensive that it has cost us the best part of our lives to build it, and which we can expect to occupy only when we have less occasion for a habitation than a tomb. It has been well observed that we should treat futurity as an aged friend from whom we expect a rich legacy. Let us do nothing to forfeit his esteem, and treat him with respect, not with servility. But let us not be too prodigal when we are young, or too parsimonious when we are old, otherwise we shall fall into the common error of those who, when they had the power to enjoy, had not the prudence to acquire, and when they had the prudence to acquire had no longer the power to enjoy.’¹

Some pass their life away—an idle, wasted, unhappy, profitless life—in idle dreaming, speculating on an improbable future. The present, instead of being taken up with the ordinary daily duties conscientiously performed, is wasted in useless speculation on what can never happen. This most lamentable state is in many cases

¹ Colton, *Lacon*, pp. 135, 136.

begun in early youth, and in mature years, the habits of life being formed, no hope can be entertained of amendment. 'Once a dreamer, always a dreamer,' says a Spanish proverb.

'The habitual dreamer is not instructed by a thousand failures of pet projects; he enters upon each new attempt as full of confidence as if all the rest had succeeded. . . . The falsehood, mistakes, confusion and fatality growing out of this property of the feelings, ramify in every province of affairs and every relation of human life.'¹

Of the many things of life, an education which will enable us to acquire a settled tone of mind and be content with a regular mode of existence is the most to be desired.

It is seldom if ever thought of, how much *home life* influences education. Home and school are hardly ever associated together in people's minds as regards education; school life being so dissimilar from home life, the two are invariably considered apart, yet the two are in reality inseparably connected—the one having a direct bearing on the other. The first developing of the mind and general know-

¹ Bain on *The Emotions*, p. 47.

ledge begin at home, and as soon as a child is old enough to observe. *It is in the years of home, not of school life, that the tastes and habits of life are formed.* 'Just as the twig is bent the tree's inclined.'¹ What is learnt at home leaves an indelible impress on the mind. Home is the place where the lesson of life is first learnt.

It is decidedly best, however, except in case of extreme delicacy of health, or some distressing bodily deformity or affliction, for boys, when old enough, to go to school. By mixing with other boys of their own age they become more fitted for the world.

'The great mass of mankind want the same elements of education.'²

For girls a different training to that given to boys is advisable, and in some instances girls will grow up best educated altogether at home—that is, of course, supposing that they can be well educated at home—and are best subject to the softening, refining influence of domestic life. They should, however, have in their home regular and agreeable employment, and should

¹ Pope.

² Lord Norton, *The Nineteenth Century*, January, 1887, p. 115.

learn domestic duties calculated to be of service to them when they grow up. In educating girls, as with boys, what will probably be their future life should be considered. Girls who will have to more or less rough it when they grow up will probably be best placed at school. By mixing with other girls, and by coming in contact with a life totally dissimilar to home life, they will acquire, not only self-confidence, which will be of service to them in the battle of life, but will as well gain a more robust state of mind, and will more or less lose that timidity which home life is apt to create. Girls also who have a craving for excitement, and are of a restless, unquiet mind, are much improved by going to school, the routine, regular employment and repressive influence of school life being of service in producing a quiet, orderly tone. Many girls are of such a nature that to place them at school is absolutely necessary; entirely brought up at home, they become unfitted for, and impatient of, that subjection to control and obedience to rule which are of so much service in helping young people to grow up well. There are so many congenial employments at school rendered delightful by the com-

panionship of those of a similar age and capacity that the beneficial effect of school life on both boys and girls is apparent.

‘ Youth insists on being amused, and clever youths find intellectual amusements the most fascinating of any ; but, as children say, it is dull to play with oneself, and if the game is spoilt for want of schoolfellows the delightful play of young minds, instead of leading up to still more delightful work, gradually loses its charm, and one more of the clever girls, who might have grown into an able woman, drops out of the field altogether, and spends or wastes her brain-power in some quite different direction. If women are to do any kind of literary or other intellectual work, however humble, it is for the interest of the community that they shall be taught and required to do it as well as their natural faculties will allow. The world and even its immortals exist, after all, for the many, not the few, and in the case of both men and women alike the main business of education must be to teach the many to understand and enjoy, while the very, very few who can originate or impart will educate each other, if we leave them free to do it, and guard against having the

light of any promising capacity snuffed out by discouragement in the tender years of youth with their irrecoverable treasures of vitality.' ¹

Training girls merely with a view to their shining in, and being fitted for, society, is a mistake sometimes ending in utter ruin of life and happiness. 'The chief end to be proposed in cultivating the understanding of women is to qualify them for the practical purposes of life. Their knowledge is not often, like the learning of men, to be reproduced in some literary composition, nor ever in any learned profession : but it is to come out in conduct ; it is to be exhibited in life and manners. A lady studies, not that she may learn to debate, but to act. She is to read the best books, not so much to enable her to talk of them, as to bring the improvement which they furnish to the rectification of her principles and the formation of her habits. The great uses of study to a woman are to enable her to regulate her own mind, and to be instrumental to the good of others. Study, therefore, is to be considered as the means of strengthening the mind and fitting it for higher duties, just as exercise is to be considered as an

¹ Edith Simcox, *The Capacity of Women*.

instrument for strengthening the body for the same purpose.' ¹

A crying evil of the day is bringing girls up with the idea that marriage is the one and sole end of woman's existence—the idea that marriage means a 'good establishment,' greater liberty of money, less control, and more freedom of action to do everything and whatever is self-pleasing is so rooted sometimes in young girls' minds that when they are awakened to the real duties of married life—its household cares, responsibilities, trials and worries—they are not only sadly disenchanted,² but are too often, for want of having had proper education and training, totally unfitted for what they have (so lightly and thoughtlessly, perhaps) undertaken, and the result is lamentable to themselves and others. A serious duty rests with all mothers to educate and train their girls so as to make them—if it is their lot in life to marry—good wives and good mothers.

¹ Hannah More, *Female Education*.

² 'Le mariage est comme une forteresse assiégé; ceux qui sont dehors veulent y entrer et ceux qui sont dedans veulent en sortir.'—Un proverbe Arabe. Quitard *Etudes sur les Proverbes Français*.

The reason firm, the temperate will,
Endurance, foresight, strength and skill ;
A perfect Woman, nobly planned, to warn,
To comfort and command.¹

‘ There is surely something in the deep heart of woman capable of a nobler ambition than that of merely securing as husband the man she most admires. To make that husband happy, to raise his character, to give dignity to his house, and to train up his children in the path of wisdom—these are the objects which a true wife will not rest satisfied without endeavouring to attain. And how is all this to be done without reflection, system and self-government ? Simply to mean well may be the mere impulse of a child or an idiot, but to know how to act well, so as that each successive kind impulse shall be made to tell upon the welfare and the happiness of others, is the highest lesson which the school of moral discipline can teach. Nor is it only by the exercise of a high order of talent that this branch of wisdom can be attained. It is by using such talent as we have, by beginning early to observe and to think, to lay down rules for self-discipline, and to act upon them, so that

¹ Wordsworth.

in after-years they shall have become too familiar and habitual to require an effort to maintain. Thus it is unquestionably better that the great work of mental discipline should be commenced after marriage than not at all ; but the woman who delays this work until that time is not much wiser than the man who should have to learn to walk after he had engaged to run a race.' ¹

‘ With few insignificant exceptions, girls have been educated either to be drudges or toys, beneath man ; or a sort of angels above him ; the highest ideal aimed at oscillating between Clärchen and Beatrice. The possibility that the ideal of womanhood lies neither in the fair saint nor in the fair sinner ; that the female type of character is neither better nor worse than the male, but only weaker ; that women are meant neither to be men’s guides nor their playthings, but their comrades, their fellows and their equals, so far as nature puts no bar to that equality, does not seem to have entered into the minds of those who have had the conduct of the education of girls.’ ²

¹ Mrs. Ellis, *Wives of England*, pp. 59, 60.

² Huxley’s *Lay Sermons*, p. 21.

Speaking of the marriage of young people Dickens writes :

‘ Before marriage, and afterwards, let them learn to centre all their hopes of real and lasting happiness in their own fireside ; let them cherish the faith that in home, and all the English virtues which the love of home engenders, lies the only true source of domestic felicity ; let them believe that round the household gods contentment and tranquillity cluster in their gentlest and most graceful forms, and that many weary hunters of happiness through the noisy world have learnt this truth too late, and found a cheerful spirit and a quiet mind only at home at last.

‘ How much may depend on the education of daughters and the conduct of mothers ; how much of the brightest part of our old national character may be perpetuated by their wisdom, or frittered away by their folly ; how much of it may have been lost already, and how much more in danger of vanishing every day—are questions too weighty for discussion.¹

‘ We must all have trials and vexations ; but

¹ *Sketches of Young Couples.*

if one's *home is happy* then the rest is comparatively nothing.' ¹

It is not well to bring girls up to feel above the ordinary duties and ordinary life of humanity. They should on the contrary be trained so as to fit them for the little cares, the little pleasures, and the little daily routine of commonplace existence which is the lot of most.

A creature not too bright or good
For human nature's daily food,
For transient sorrow's simple wiles :
Praise, blame, love, kisses, tears, and smiles.²

Alas ! how few women consider how much they influence the happiness of those around them—how much their daily life affects those they are brought in contact with ! With many life is a search after happiness and pleasure which often proves as delusive and illusory as a mirage in the desert.

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam.
The world has nothing to bestow ;
From our own selves our joys must flow,
And that dear hut—our home.³

¹ Letter from Her Majesty the late Queen Victoria to the late King of the Belgians.

² Wordsworth.

³ Nathaniel Cotton.

Still to ourselves in every place consigned
Our own felicity we make or find.¹

It is a great pity to see girls aping the manners of the opposite sex, and being educated and trained in a way suited to a sex intended for a totally different manner of life to that for which a woman is by nature formed—her natural instincts, propensities, proclivities, and aspirations stifled and subdued, and those substituted and encouraged which do not adorn her sex.

‘Not equal, as their sex not equal seem’d ;
For contemplation he, and valour form’d ;
For softness she, and sweet attractive graces ;’²

‘It is the fashion now to consider the abilities of women as being on an equality with those of men. I do not deny that there may be many women whose abilities and still more their powers of conversation are superior to those of the generality of men, but there never was among women a Milton, a Newton, etc. It is not surprising that so few, so very few, geniuses appear in the world, if we consider how many circumstances are necessary to their production ; for it is not enough that nature has given a bold

¹ Johnson.

² Milton, *Paradise Lost*, book iv, 290.

and enterprising spirit, capable of the greatest undertakings, if the shell it inhabits is rooted to one spot, and compelled to labour for daily bread : it is not enough that she has created a poet if the mind, full of ardour and enthusiasm, be doomed to plod the dull round of trade. She has in vain bestowed the faculty of deep investigation and of tracing the hidden cause of things on one who, in the constant hurry of action, finds no leisure for meditation : or given to a woman a spirit of curiosity, able to make useful discoveries in every branch of science, which, from a narrow prejudice, must be confined to the affairs of her neighbour. . . . The progress of understanding is like learning to play on a musical instrument. Education does not create it any more than a music master creates fingers ; it only gives us the power of using them rightly.' ¹

Nothing is more charming to see than a young girl, simple, natural, gentle, refined, unaffected, and polished in mind and manner.

Young girls should especially be taught to cultivate a nice manner of speaking, a good accent, and a refined enunciation. The *proper pronunciation* of words should be attended to

¹ Smith's *Fragments*, A.D. 1809.

as well. The necessity for young people learning to speak well in early life is obvious. Children not only pick up the manners of the class they live with, but tone and speech as well. It is a very curious fact that it is easier to alter anything than speech. A particular way of speaking will last a lifetime, despite all efforts to change it.

The accents of different counties are soon detected. If one observes servants—those who wait at table, for instance, and who are constantly brought in contact with educated people—yet their own manner of speech remains unaltered, not even being affected in the slightest degree. You will see servants live for years with educated people, and constantly hearing them talk, yet they personally are no different. It is the same as people continually hearing a musical instrument being played, yet they themselves do not learn how to play it by hearing the sound and seeing it played. The man who blows the bellows of an organ, although he hears the sound when it is played and sees even the mechanical movement, gains no knowledge of the instrument thereby. Speech is a matter of learning and tuition, and should be begun at an early age.

The follies of fashion are so numerous that one ceases to wonder at the vagaries of its votaries, but why it should be thought good breeding to mispronounce ordinary words is very strange. The fashionable drawl one has long been familiar with, but the present mode of calling *bridge bidge*, *rail wail*, *cab keb*, and so on, is not only wanting in the good taste fashionable people lay claim to, but is utterly ridiculous. That young people should be taught thus to spoil the English language—a language of so much force and beauty—is exceedingly foolish. What is more delightful than to converse with those who are well educated, and whose cultivated accent and clearly pronounced words strike with as agreeable a sound upon the ear as melodious music?

‘Much has been said and written to prove a self-evident fact—viz., that it is an advantage to read and speak well. However, I believe the time has at length arrived when elocution is considered to be a necessary branch of study in the vast majority of schools. Certainly it is a necessity for all entering the ministry of the Church; the Bar, or the Senate House. In every-day life is it not disagreeable to witness

the futile efforts of the schoolboy when asked by his family to read a passage in the daily paper ? Does he render it correctly and without hesitation ? or rather, does he not stumble through the article, finding every unusual word a break-neck fence, and running sentence into sentence in the most ludicrous manner, until finally he is asked to cease altogether, for the powers of human endurance are limited ? ' ¹

Shakespeare says : ²

Practise rhetoric in your common talk ;
Music and poesy use to quicken you :

And adds :

No profit grows where is no pleasure ta'en.

A man of great learning and attainments incurred general ridicule at a meeting once by mispronouncing a word. A sarcastic smile passed round the assembly. Perhaps the derision would not have been so general had it occurred to any one that, after all, language is merely a vehicle to convey our thoughts ; and, although learned people are supposed to be well acquainted with pronunciation, spelling, and all those so-

¹ John A. Jennings, *The Modern Elocutionist*, p. 21.

² *The Taming of the Shrew*.

called 'small items' of education, yet, with a great depth of knowledge in one particular branch of study (probably acquired in later life), there is sometimes a woeful absence of knowledge as regards many smaller, and, because smaller, neglected matters, which are familiar to less-educated people. After all, if persons convey their ideas, and their ideas are good, the mere outer husk of speech is a small matter for consideration. I merely give the above to show the necessity for the proper instruction of children in correct speech.

'There is also with young and old a prevalent and bad habit of talking of persons rather than of things. This is seldom innocent, and often pregnant with many evils. Such conversation insensibly slides into detraction, and by dwelling on offences we expose our own souls to contagion, and are betrayed into feelings of pride, envy and jealousy ; and even when we speak of others in terms of commendation we are sure to come in with a "but" at the last, and drive a nail into our neighbour's reputation ! The disuse of good conversation proceeds from poverty of ideas no less than from want of heart religion. Persons select light and trivial subjects because

they have no materials for a higher interchange of sentiment. If more pains were taken to cultivate the mind, there would be less difficulty in speaking to edification, and less need of having recourse to amusements, which differ little in their effect and influence from others which by common consent have been denounced as inconsistent with vital religion. Children are apt to trifle, and relate all they have heard without discrimination, and they need an elder to guide and give tone to their conversation.’¹

People with a ‘but’ always mingling with their praise of others—is there a more harmful race? Who never quite destroy a reputation—only just blacken it a little. Mrs. So-and-so, such a charming person, you know, ‘but’—and in the ‘but’ how much wrong to one’s neighbour! Like the P.S. to a letter, which often contains the pith of the epistle. ‘He is a dear fellow. I like him immensely, “but,” you know, I wouldn’t, etc., etc.’ And so it goes on, with wise look implying what sometimes has no foundation whatever. Far, far better the plain-spoken, honest man who says, ‘Tomkins is a rascal’ (he thinks so, and therefore

¹ Rev. E. Bickersteth on *Conversation*.

says so openly) than those people who, without a thought, sometimes smirch a fair reputation, and always do incalculable underhand mischief. And if of the living we should speak well, how much more should we refrain from speaking ill of the dead? 'De mortuis nil nisi bonum.'¹

The anguish of the lamentable plaint, 'You scarce can right me thoroughly then to say you did mistake,'² finds an echo in the hearts of all who are unjustly wronged by the aspersions of the careless or thoughtless. 'You scarce can right me thoroughly then.' Whatever reparation may be made, it can never undo the suffering inflicted by injustice. 'To say you did mistake.' What balm is this to the sorely-wounded heart? What comfort to the cruelly-tried spirit? The sun may shine again on the broken snowdrop, but can it undo the mischief caused by the ruthless wind? Can it raise the crushed and drooping head of the dying flower?

Of all things which children should be broken of, the habit of mischief-making should claim the first attention, as this most pernicious habit,

¹ 'Let nothing be said of the dead but what is favourable.'

² Shakespeare, *The Winter's Tale*.

if indulged in, will most assuredly cause much avoidable pain and distress. A mischief-maker—is there any one in life more despicable? In the little tale-bearer one has the beginning of the future mischief-maker.

'Tis mischief-makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
What gives another pleasure.

They seem to take one's part, but when
They've heard our cares, unkindly then
They soon retail them all again,
Mixed with their poisonous measure.

And then they've such a cunning way
Of telling ill-meant tales; they say,
'Don't mention what I've said, I pray;
I would not tell another.'

Straight to your neighbour's house they go,
Narrating everything they know,
And break the peace of high and low—
Wife, husband, friend, and brother.

Oh, that the mischief-making crew
Were all reduced to one or two,
And they were painted red or blue
That every one might know them!

For 'tis a sad, degrading part
To make another's bosom smart,
And plant a dagger in the heart
We ought to love and cherish.

Then let us evermore be found
In quietness with all around,
While friendship, joy, and peace abound,
And angry feelings perish.

The habit is too prevalent of giving other people and other people's things a grudging praise. The supreme height of egoism is reached when we always feel our own belongings, our own friends, our own habitation, horses, books, pictures—in fact, all that belongs to us—just because it does belong to us—is better than any one else's. The self-complacency of the Irishman's 'Shure it's the best of everything I have. It's meself knows better than anybody what to buy,' is equalled, if not exceeded, by many, who only add one little addition, 'I am always right.' Children's 'Oh, yours is not so nice as mine; mine's the best,' is the first step to egoism. The honest satisfaction—unenvying others—of the contented, who would cavil at?

It is the overbearing self-sufficiency of the egoistic that one wishes to enter a protest against. Oh, the weariness of being always in contact with the utterly selfish, whose one centre is themselves, from which everything radiates! who bring all to the dead level of

their own selfish ideal—the great ‘I’ of life ! ‘I do so and so.’ ‘I like that.’ ‘I wish this.’ Always ‘I.’ Self the one ruling principle—encased in a cold mantle of selfishness, as impenetrable to the genial emotions of life as the Arctic ice is to the beaming influence of the sun.

That so useful a thing as speech was given to us to lie dormant, and allowed to get like a rusty, useless sword in a scabbard, is not reasonable. No doubt speech can be and is abused, and St. James’ ‘If any man offend not in word, the same is a perfect man, and able also to bridle the whole body,’¹ implies a condition of perfection difficult of attainment, yet can we all try and cultivate speech so that our tongue is agreeable, pleasant to hear, and useful. An evil tongue proceeds from a bad heart, a bad mind, and it is these which need altering. In a medical aspect speech is regarded by the French as being useful in preventing chest complaints by admitting a continued supply of fresh air to the lungs. Their idea is that the want of conversation and laughter amongst the English conduces to the prevalence of chest complaints in England.

M. Reveillé-Parise is of opinion that ‘exer-

¹ St. James iii. 2.

cise of the lungs is the best mode of maintaining health, and thus prolonging life.' 'Je suis convaincu,' he writes,¹ 'que la vieillesse commence et s'accroît par le poumon, que c'est dans cet organe, essentiellement vasculaire et perméable, qui absorbe l'air, qui le digère en quelque sorte et l'assimile à notre substance, que se trouve le point de départ de dégradation de l'organisme : et s'il était possible d'entretenir l'*hématoïse* ou sanguification, dans son état de perfection, je ne doute pas qu'on trouvait ainsi le vrai moyen de prolonger la vie humaine. Les générations futures décideront cette question, s'il est jamais permis à l'homme d'en donner la solution.'² Certainly with the French there is nothing to complain of in the matter of speech.

¹ *Physiologie et Hygiène des Hommes livrés aux Travaux de l'Esprit*, i. pp. 237, 238.

² Translation : 'I am convinced that old age commences and advances through the lungs, and that it is in this organ, so essentially vascular and permeable, which absorbs, digests as it were, and assimilates the air, that the starting point of organic degeneration is to be sought; and if it were possible to keep up the *hematosis*, or manufacture of blood, in its full perfection, I have no doubt the true method of prolonging human life would be found. Future generations will decide this question, if ever it is vouchsafed to man to arrive at its solution.'

All rich and poor, high and low, gossip and talk and laugh to their hearts' content. Voltaire's 'Ils n'employent les paroles que pour déguiser leurs pensées'¹ will not find a hearty assent from a generous man, who would more readily concur with : *Speech was given us to communicate our thoughts, and to realize in the expression of them our higher aspirations.*

Some persons rather pride themselves on having brusque manners, and it is sometimes said by such that they are abrupt in speech and manner because they are candid,² frank and simple ; but too often brusqueness is simply rudeness, and in every case rudeness of manner betokens want of culture, refinement of mind, and gentle feeling. 'Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us by a constant, steady, uniform, insensible operation, like that of the air we breathe.'³

¹ Translation : 'They use words only to conceal their thoughts.'—Voltaire, *Le Chapon et la Poularde*, dialogue xiv.

² Give me the avow'd, the erect, the manly foe,
Bold I can meet—perhaps may turn his blow ;
But of all plagues, good Heaven, thy wrath can send,
Save, save, oh, save me from the *Candid Friend*.

George Canning, 1770–1827.

³ Burke.

One of the great results of education is the formation of gentle manners. In nothing is the effect of culture so observable as in the suavity, urbanity and courteousness with which people greet and converse with each other. St. Peter's 'Be courteous'¹ is a maxim which all should study.² Some seem afraid to be polite. They seem to fear it will cause those they are civil to to take liberties with them. A pleasant, kindly bearing, however, seldom meets with other than a kindly return, and gruff, churlish people generally meet with their equal.

There is an obligation lying on every one to be friendly and helpful to others, but more especially is this obligation laid on those professing higher principles. 'Let the spirit of sympathy show itself even in casual and desultory ways, an aroma of heartiness and cheerfulness—"to do good to all men as they have opportunity."' 'Whoever is placed in a position of superiority, whether of superior knowledge, superior wealth, superior strength, or

¹ 1 Peter iii. 8.

² 'The best condition'd and unwearied spirit in doing courtesies.' Shakespeare, *Merchant of Venice*, act 3, scene 2.

superior influence, is bound to use it, if he can, for the benefit of those less favourably situated. To teach and encourage us to do so is the very reason why Providence has caused so many inequalities to exist. The little captive maid at Damascus discharged this obligation when she told her master of the prophet in Israel who could cure his leprosy.' ¹ We should not wrap ourselves in an icy mantle of selfish disregard for others. 'Sometimes one meets with people, for whom one is sorry, really desirous of doing good, but deficient in the power of expressing their feeling, having a stiff, cold manner that, till they are thoroughly known, chills and repels. It is a difficult question whether, once established, an ungenial manner can ever be got rid of. But there can be no doubt that it should be firmly battled with on the part of those who have fallen under it, and that young persons should be carefully trained to avoid it. As love and humility grow in the heart the genial manner becomes more natural.' ² 'A man that hath friends must show himself friendly.' ³

¹ W. G. Blackie, *Heads and Hands*, p. 52.

² *Ibid.*, pp. 228, 229.

³ Proverbs xviii. 24.

O tempora, o mores !

This is decidedly not an age of elegance of manners. Every one is more or less inclined to rough, curt speech. The old-fashioned courtliness is fast dying out. Amongst all classes there is less politeness. Within the last thirty years many things which used to be thought necessary to good manners are no longer practised.

The habit, too prevalent, of making acquaintances, and what is called dropping them when they no longer please, is to be deprecated. You see persons, what is popularly termed, cut people sometimes for no reason but caprice or the fancy of the moment—whether the person so cut is hurt or not, not signifying apparently. Are we, however, at liberty so to trifle with our neighbours' feelings? Do we owe our neighbour no duty? 'To hurt nobody by word nor deed'—who considers that now? In these days of advanced progress how much consideration is shown for the rights of others? I once heard it said, 'I met So-and-so *with a well-bred stare*, and passed on. One really can't know those people now they've lost their money and are so poor.'

Old the lesson is, though hard :
Failing purse, of friends debarr'd.¹

Is there such a thing, however, as a *well-bred stare*? Ceremonies are different in every country, but politeness is everywhere the same. 'Ceremonies, which take up so much of our attention, are only artificial helps which ignorance assumes in order to imitate politeness, which is the result of good sense and good nature. A person possessed of those qualities, though he had never been at court, is truly agreeable, and if without them would continue a clown though he had been all his life a gentleman usher.'² 'Domestic manners are everywhere composed of the same elements if we eliminate from our daily life the occurrences dependent on chance, and those circumstances which, even if recurrent, are in reality occasional. All the world, in fact, sings the same tune, though each community has its own pet variation. Every family is bound to evolve a *modus vivendi*: it cannot help making rules of conduct for eating, and drinking, and sleeping, for work,

¹ *Greek Anthology*.

² Oliver Goldsmith, *Citizen of the World*, letter xxxviii.

and intercourse, and recreation, as these are matters that, happen what may, must be attended to every day of our lives.' ¹

But the sad part to my mind is bringing up generous-hearted young creatures to show an absence of consideration for the feelings of others—taking the first bloom off the guileless nature of childhood, and by example, that most powerful factor in the moulding of human life, teaching the young, innocent, unworldly, and ingenuous to be time-serving. It is strange to see human nature so inflated, so puffed up with pride of a few perishing earthly possessions, when one day—how soon we know not—all the richest or greatest will be able to claim will be the little portion of mother earth where, to dust returned, poor atoms of humanity, we shall be forgotten. 'O eloquent, just, and mightie Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised; thou hast drawn together all the farre-stretched greatnesse, all the pride, crueltie, and ambition of men, and

¹ Capt. Richard Carnac Temple, *Everyday Life of Indian Women*.

covered it all over with these two narrow words :
Hic jacet !'¹

By proper training and education children can be made not only pleasant, but sensible, intelligent companions.

That great observer of human nature, and powerful delineator of life, Charles Dickens, has most touchingly described how companionable children can be made, and has most pathetically recorded the eagerly looked-for return of a father to his home, and the happiness caused to his children by the tender sympathy and cordial love with which he greets them. He also describes with much pathos the companionship between the children and their father ; his co-operation in their innocent gaiety ; and gives a beautiful domestic picture of the bereaved father solaced by the companionship of his eldest little daughter. 'It was easy to know when he had gone out and was expected home, for the elder child was always dressed and waiting for him at the drawing-room window or in the balcony, and when he appeared her expectant face lighted up with joy, while the others

¹ Sir Walter Raleigh, *Historie of the World*, book v. part i.

at the high window, and always on the watch too, clapped their hands and drummed them on the sill, and called to him. The elder child would come down to the hall, and put her hand in his and lead him up the stairs, and Florence would see her afterwards sitting by his side, or on his knee, or hanging coaxingly about his neck and talking to him, and, though they were always gay together, he would often watch her face as if he thought her like her mother that was dead. The children and their father were all in all. When he had dined she could see them through the open window go down with their governess or nurse, and cluster round the table ; and in the still summer weather the sound of their childish voices and clear laughter would come ringing across the street into the drooping air of the room in which she sat. Then they would climb and clamber upstairs with him, and romp about him on the sofa, or group themselves at his knee—a very nosegay of little faces—while he seemed to tell them some story. . . . The elder child remained with her father when the rest had gone away, and made his tea for him—happy little housekeeper she was then !—and sat conversing with him, sometimes at the window,

sometimes in the room, until the candles came. He made her his companion ; and she could be as staid and pleasantly demure with her little book or work-box as a woman.' ¹

Ah, what would the world be to us
If the children were no more ?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children ;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.²

Nothing can have a more prejudicial effect on children than favouritism in a family. To show in any way that one child is dearer than another is to create feelings which should never exist. No matter what are the circumstances, all the children of a family should be treated alike, and with equal affection. No one can imagine the cruel wound it gives a little child's tender heart to treat it with indifference.

¹ *Dombey and Son*, p. 176.

² Anonymous.

The good resulting from unrestrained, happy interchange of thought and sentiment, and from individual co-operation between parent and child was recognized long ago by Sir Thomas More (1509), a man whose ideas were far in advance of his age. 'The reserve which the age exacted from parents was thrown to the winds in More's intercourse with his children. He loved teaching them, and lured them to their deeper studies by the coins and curiosities he had gathered in his cabinet. He was as fond of their pets and their games as his children themselves, and would take grave scholars and statesmen into the garden to see his girls' rabbit-hutches, or to watch the gambols of their favourite monkey. "I have given you kisses enough," he wrote to his little ones, in merry verse, when far away on political business, "but stripes hardly ever."'¹ 'If you allow your people,' wrote Sir Thomas More,² 'to be badly taught their morals, to be corrupted from childhood, and then, when they are men punish them for the very crimes to which they have been

¹ Green's *History of the English People*, p. 310.

² *Utopia, or Nowhere*, by Sir Thomas More, p. 312.

trained in childhood, what is this but first to make thieves and then to punish them ?

What is correct of the State is true of family life, which is in a more limited proportion, but still in all essentials, the same. Life, whether collectively or individually considered, is composed of the same moving principles of action. With a State certain things bring certain results ; with family life it is equally so. High principle, noble aims, pure living—these have a corresponding, reacting, reflective power. If a child sees low, ignoble motives, the mainspring of the life of those around it will take the same tone, and be insensibly affected by those demoralizing but all-powerful factors in human existence. Your child is false, is cruel, is selfish, is untruthful. You punish, but, after all, what is this but the reflection of the life around as the child gauges it ? I do not believe it is possible for children to grow up unworthy whose early years are passed with good people.

If parents in educating their children would enter more fully into their children's lives, as to *their thoughts and feelings*, it would have an influence which might lead to great good both as to happiness and preparedness for useful

work in the world in after-life. 'Constant communion with a mind highly refined, severely cultivated, and much experienced, cannot but produce a beneficial impression, even upon a mind formed and upon principles developed: how infinitely more powerful must the influence of such communion be upon a youthful heart, ardent, innocent and unpractised.'¹ 'No school can ever do as much for a sensitive boy as the influence and example of parents² of scholarly tastes, with whom the habit of reading is as regular as eating or sleeping.'³

It is an incalculable blessing when a father gives attention to the instruction of his children. Sons, especially, are helped on in life by the co-operation, sympathy, and personal interest taken in them and in their studies by a father. When children grow up to look on their father with disregard and disrespect, their best sensibilities are blunted. 'The old governor,' 'The

¹ Lord Beaconsfield, *Vivian Grey*, p. 3.

² Intercommunion of life between father and son and its effect on character and moral worth in Roman life. See *History of Rome*, Mommsen, second edition, vol. i. p. 241.

³ W. H. Rideing, *The Boyhood of James Russell Lowell*.

old dad,' are expressions which imply a good deal, although, perhaps, they do not altogether argue contempt, being often merely the flippant, thoughtless utterances of youth ; still, there is a lack of respect about such expressions which springs in some measure from early want of personal good feeling between father and son. Boys should not either be allowed to show disrespect to their mother—(' a foolish man despiseth his mother ').¹ ' He that wasteth his father and chaseth away his mother is a son that causeth shame and bringeth reproach.' ² ' Despise not thy mother when she is old ' ³—or sisters, but should be taught to treat with consideration those who, closely allied by the ties of kindred, demand their cordial love and regard. He who shows contempt for the feelings of those who are weaker and more feeble than himself, and will not look leniently on their little pardonable foibles and weaknesses, is not only choking and destroying the most kindly attributes Heaven has gifted him with, but is encouraging the cruel exactions of selfishness. Those who are weaker than ourselves should, by their very weakness,

¹ Proverbs xv. 20.

² Ibid., xix. 26.

³ Ibid., xxiii. 22.

appeal to our better nature. Those are noblest in disposition who have most pity for the feeble.

Then gently scan your brother man,
Still, gentler, sister woman ;
Though they may gang a kennin' wrang
To step aside is human.¹

Mothers should do all in their power to encourage friendly and sympathetic feelings between their children and him who should be their guide, instructor, friend, and helper in all the affairs of life, till such time as they are old enough to take upon themselves the responsibilities of life. It is a bad system of education or training, which in any way renders a father and his children, or a mother and her children, antagonistic to or uninterested in each other. The good feelings which are created in children towards their parents in childhood and youth are never effaced ; time only more strongly proving the depth of the affection.² But with little children they must feel that they are loved, not merely clothed and looked after—loved—really loved. If this is not felt, too truly it will be :

¹ Burns, *Address to the Unco Guid*.

² 'Talk of fame, honour, pleasure, wealth, all are dirt compared with affection.'—Letter of Darwin to J. D. Hooker, July 2, 1860 ; see *Life of Darwin*, vol. ii. p. 323.

And this the burthen of his song
For ever used to be :—
I care for nobody, no, not I,
If no one cares for me.¹

‘ Endeavour, from first to last, in your intercourse with your children, to let it bear the impress of *love*. It is not enough that you *feel* affection towards your children—that you are devoted to their interests ; you must show in your manner the fondness of your hearts towards them. Young minds cannot appreciate great sacrifices made for them ; they judge their parents by the words and deeds of every-day life. They are won by *little* kindnesses, and alienated by *little* acts of neglect or impatience. One complaint unnoticed, one appeal unheeded, one lawful request arbitrarily refused, will be remembered by your little ones more than a thousand acts of the most devoted affection.’²

Your child—your boy, it may be—comes to you, his mother, for comfort. He does not feel very well. Don’t instantly wound his feelings by declaring there is nothing whatever the matter with him. Don’t tell him ‘ he fancies he’s ill,

¹ Isaac Bickerstaff, *Love in a Village*.

² *The Protoplast*.

in a tone of voice which discovers to him the hidden sneer. 'He must not give way to foolish feelings,' and send him away to find consolation elsewhere. Try to find out how it is the poor boy complains. If he is not very well, although it may not be much, he needs sympathy, and who should give him comfort but his mother? I do not believe any child complains without cause. I do not believe in what people talk of now—hardening children's feelings to better face the world. Can any one say a mother is doing right when she takes her child back to school and systematically runs the child down to his teacher before his face? The child cannot defend himself, but he feels the injustice done to him, so instead of having a loving heart towards her, a mother, thoughtlessly it may be, plants some bitter seed which will grow so rapidly that all good feeling towards her will soon be covered by it.

If I keenly resent being held up to ridicule and feel annoyed when I am put in a position of contempt, have I any right to inflict such pain on my helpless child? One of the saddest things is when children are held up to scorn by their parents, who should be the first to shelter

and protect them. Many girls and boys are sent to school with the idea of beginning there what should be done at home. 'Oh, when you go to school,' one will sometimes hear said to a girl or boy, 'you will learn very different there.'

But why should the life of the home be such that it is hoped a child will be revolutionized when he or she goes to school? Should not rather the domestic life be the beginning of that training and education which are to fit the young creature for contact with the world? How is the young mind at first starting in life, everything new, everything to be learnt, to discern what is right, and to do it unaided? Is it reasonable to suppose that children will not be influenced by their surroundings? To imagine that they can grow up well without any help, any training in the right direction! It should never be forgotten that children are little spectators, and are always very ready to copy whatever they see around them. There is no doubt that many evil habits in grown people are caused by early contact with vulgar-minded persons, and many have much cause to deplore having been left to the entire care and control of servants during their early years. Sometimes,

when removed from the charge of servants, children are irremediably spoilt, 'Innumerable mischiefs arise to children from too close an intimacy with domestics. A foundation is often laid, here, for opinions and habits difficult to be afterwards eradicated ; not only are coarse and vulgar tastes imbibed, but vices of an appalling character are learnt in the stable or the kitchen, where ready instruments are frequently found to concur in deceiving a parent, or gratifying some bad propensity in the minds of children. As a rule, intimacies of this kind (with servants) are productive of evil, and no good can arise from too close a connexion between our children and dependants. A Christian parent will feel extremely jealous of the modern practice of exposing youth to a prurient knowledge of evil, of removing parental superintendence at too early an age, and of allowing an unrestrained freedom of association attended with great danger.'¹

The home life of England is much spoken of by the English, but with the upper classes too often it is the servants' life their children share

¹ Rev. E. Bickersteth, *Domestic Portraiture*.

—the servants' thoughts they acquire, their daily life in early years in many instances being almost entirely passed with servants in the nursery, and in the school-room afterwards they sometimes live with people little above servants in mind—good sound principles also often being entirely absent, their parents seeing them either only occasionally or for a few moments each day, a time totally insufficient for any good to result. How often are children well-born, and who will some day perhaps have to hold a position of responsibility, rendered unfitted for any such future position by long and early contact with unsuitable people! For the proper discharge of what may in future life be onerous duties, demanding self-control, mental culture, and perhaps patient self-denial, a good early training is necessary. There are and have been cases where, under very adverse circumstances, a great, good, noble nature has been formed, but it is the exception, not the rule in life. How often do nurses and governesses spoil what might be nice dispositions, and render the life of children almost insupportable by a most thoughtless—nay, cruel—system of repression, and ill-directed useless control! Were

it not that young natures are gifted with a great amount of vivacity, and that children, if strong and in good health, are not easily depressed, many would not be able to so easily accommodate themselves as they do to what is sometimes (if older people were compelled to be in their place they would find it so) a very irksome, trying time.

The children, too, of many wealthy people are often far worse off than the children of poorer persons as regards the temper of those who are over them. All children are subject to the good or the bad temper of those who are with them. In the case, however, of poor people's children they are more or less with their own family, and are thus never subjected to the influence of a person—who is a stranger—placed directly over them with complete authority, and who with the authority may join a tyrannical temper, and who, having no love for those who are in their power, may exercise that power very harshly. How often have the children of people with means to bear with all the trying effects of a cross, or perhaps irritating, temper in a nurse or governess unsoftened by any feeling or interest? When children are young is the time to subject them to good influences. If you wish to train a tree in a

particular manner, it must be done when the tree is young, and, equally, if you want to train children well, you must begin when they are young.

It is to the first years of life, when the nature is plastic and capable of receiving impressions easily and retaining them, that the efforts of those having the charge of children should be directed to bring up, guide, and train in the way best calculated to promote happiness in the future.

‘ There was once an old monk walking through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants that were close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree.

‘ Then the monk said to his young companion :

‘ “ Pull up the first.”

‘ The boy easily pulled it up with his fingers.

‘ “ Now pull up the second.”

‘ The youth obeyed, but not so easily.

‘ “ And the third.”

‘ The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

“ And now,” said the master, “ try your hand upon the fourth.”

‘ But lo ! the trunk of the tall tree, grasped in the arms of the youth, scarcely shook its leaves, and the little fellow found it impossible to tear its roots from the earth.

‘ Then the wise old monk explained to his scholar the meaning of the four trials.

“ This, my son, is just what happens with our passions. When they are very young and weak one may, by a little watchfulness over self and the help of a little self-denial, easily tear them up ; but, if we let them cast their roots deep down into our souls, then no human power can uproot them—the Almighty hand of the Creator alone can pluck them out. For this reason, my child, watch well your first impulses.” ’ ¹

‘ Our bodies are gardens ; to the which our wills are gardeners ; so that if we will plant nettles, or sow lettuce ; set hyssop and wood up thyme ; supply it with one gender of herbs, or distract it with many ; either to have it sterile with idleness, or manured with industry ; why, the power and incorrigible authority of this lies

¹ *Wit and Wisdom.*

in our wills.’¹ ‘Ill habits gather by unseen degrees, as brooks make rivers, rivers run to seas.’² Nothing is more beautiful than the guileless nature of a young child. No sight is sadder than a young innocent nature spoilt. In many cases the training of those over young children seems directed to bring out all the worst instead of the better qualities of human nature. Some natures are sweeter, more amiable, better than others, but, alas! *humanum est errare*; poor human nature at its best even is prone to evil. Again, people sometimes say to children, ‘You will love your home when you go to school and see how different everything is there;’ but if the love of home is not developed by the agreeable nature of the home, going to school, however disagreeable the school may turn out to be, will not make children return with feelings of greater affection for the home they have not cared for on leaving. If the conditions under which love for the home would be created are not there, how can it, then, be developed? How can children, any more than grown people, like a place they have no happiness in? What a bittersatire—the childish

¹ Shakespeare, *Othello*, act i. sc. 3.

² Ovid, *Metamorphoses*, book xv. line 155.

lips repeating 'I thank thee for my happy home,' the childish heart and mind too sadly, too truly, giving a denial to the words. Fathers and mothers complain that their sons and daughters when grown up neglect their early home, and they speak reproachfully of their children; but is it not rather they themselves who are in fault, that they do not, by making it cheerful and happy, cause their sons and daughters to love and appreciate their early home?

If home is what it should be, young people, as they get on in years, will try to make homes for themselves like the dear old homestead in which they found so much unalloyed happiness in bygone years tenderly remembered. I believe half the cause of bachelorship is the having no pleasing recollections of early life associated with a delightful home:

Oh, after many roving years,
How sweet it is to come
To the dwelling-place of early youth,
Our first, our dearest home:
To turn away our weary eyes
From proud ambition's towers,
And wander in the summer fields
Among the trees and flowers.¹

¹ Horn, *Old Ballad*.

Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.¹

We are apt to expect such gratitude from our children for all we do for them ; but, after all, whatever we do for our children, it is but fulfilling the duty we owe them.² We may do too little, but we can never do too much ; and if they repay us in love and kindly consideration, truly we have received our reward. The reiterated ' I do like staying with you ; ' ' May I stay with you, father ? ' and the emphatic ' Darling mother,' are a clearer exponent of children's feelings, and show more plainly how they love that dear friend ' father ' and ' mother ' too than any stereotyped sentences expressive of love can.

How sharper than a serpent's tooth it is
To have a thankless child.³

Is it not well to inquire how far our own bringing up of our children has led to this lamentable result ? Educate your children well, but let the highest training come from home, and, above all, make their home a happy, cheerful one. They will learn all the better for good home influence.

¹ J. Howard Payne

² 2 Corinthians xii., latter part of 14th verse.

³ Shakespeare.

A happy youth, and their old age
Is beautiful and free.¹

‘The home, the place where a rich atmosphere of varying elements of mind and spirit can be generated, consolidated, and set in activity, is a necessary integer of elevated social conditions. If family connexions, and the repose of all familiar customs which grow up in them, are not a means of obtaining strength of united moral action, they miss the performance of their proper function, and generate perforce harm to the world’s interests instead of help.’² ‘A happy home greatly depends on the recreations and amusements which are provided for young people. It is no small difficulty to give a useful direction to their play-hours; little more has been contemplated in the gambols of youth than the health of their bodies and the refreshment of their spirit. It is well when these objects can be attained without the indulgence of sinful tempers; but youthful spirits have often proved the nursery of pride, ambition, and contention. In public schools these evils have been encouraged, or, at least, deemed unavoidable.

¹ Wordsworth.

² Laurence Oliphant, *Scientific Religion*, p. 69.

The seed of revenge in manhood has been planted in boyish violence, and the unheeded acts of oppression by the elder boys towards their juniors have trained them to tyranny in riper years. Private education affords greater facilities for checking these evils ; but the want of the stimulus supplied by numbers is apt to render the pastime uninteresting and home distasteful.' ¹

It is unreasonable to expect children to go on studying from day to day one unceasing monotonous grind, with nothing to relieve the tedious sameness. Little harmless amusements, little pleasures to look forward to, brightness, cheerfulness—all the impossible-to-enumerate comforts and recreation to be found at home, should always be the portion of children. The days should all pass as quickly and as agreeably as parents can make them. Children, when they grow up, should not recall to memory a long succession of dull, dreary, or miserable, uninteresting days, but rather should remember their early years as

Sweet childish days, that were as long
As twenty days are now.²

The following extract from the *Illustrated*

¹ Rev. E. Bickersteth, *On Home*.

² Wordsworth.

London News, September 4, 1886, is a sad, but unhappily too true a version of what children's lives often are. 'It is recorded of Amalie Sieveking, the founder of Protestant sisterhoods in Germany, that she said that so unhappy had been her own childhood that she could not understand how it was possible for anybody to look back upon that period as the happiest time of life. If every one had a strong memory and a great regard for truth, I fear that Amalie Sieveking would have many to endorse her hard saying. The fact is that children live under an almost irresponsible despotic government. Parents, nurses, and teachers all have authority over the little ones, and can make them more or less wretched by its misuse. So few of us, women or men, are at all fit to be trusted with absolute power—are both wise enough and kind enough to be really benevolent despots—that it is no wonder if a considerable proportion of our subjects are rendered miserable by our conscious or unconscious faults. I do not speak of deliberate ill-usage or actual neglect of the bodily needs ; but rather of petty tyrannies, tiny injustices, and minor physical cruelties : all of which occasionally masquerade in the guise of training and

beneficial treatment. Little things are quite sufficient to make children unhappy. Often, too, those who seem the boldest or the brightest by nature amongst them are really most easily crushed. The sensitive nervous systems, and soft, impressible little hearts are as readily hurt and injured by rough, careless, contemptuous treatment, as young trees are by savage winds. As the tree may be permanently warped, even when not destroyed, by inclement weather, so there is no doubt that a child's nerves and temper may be seriously damaged for life by improper governance. Many cases of nervous disease and yet more of constitutional depression of spirits, of timidity, of selfishness, of obstinate opposition to others, and of want of power to love, amongst adults, depend upon the cruel treatment and petty oppression endured by the sufferers in childhood. Habits of mind are formed by the youthful experiences, and are as hard to break through at a later period as habits of action notoriously are.'

'Pleasure and pain,' Bentham says, 'govern the world.'¹ Is it not a divergence from

¹ Introduction to *The Principles of Morals and Legislation*, chap. i.

humane feeling—from right feeling—when we in any way help to make the latter our children's portion? When we in any way sadden their young lives, are we doing right?

Mr. Gladstone, addressing a party of excursionists at Hawarden,¹ said, 'God made this world to be pleasant to dwell in. I don't mean to say He made it to be without trial or affliction, but He made our natural and physical condition to be pleasant. The air, the sun, the skies, the trees, the grass, and the streams—these are all pleasant things.'

Make every day of your children's lives happy, not one day here and there. Bishop Hall writes: ² 'Every day is a little life; and our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of Holy arithmetic, to number not his years but his days. Those, therefore, that dare lose a day are dangerously prodigal, those that dare mispend it desperate.'

Time is measured by our sensations. The piled-up misery of a life may at last be concentrated into a moment's sharp agony and then be

¹ 1877.

² *Epistles to Lord Denny*.



SULLEN.



HAPPY

felt to be beyond endurance by reason of the mental weariness and hopelessness caused by the length of time the pain has been felt. Intensity of pain is not always measured by the length of time it is felt and endured. On human nature, as on other things, too much repression is seldom of benefit. Like water, if a large body of it is kept closely pent up, with no regard to preparedness for any sudden change in the conditions surrounding it, and no outlet, the result may not only be disastrous in the extreme, but also quite unlooked for ; and so, equally, if you do not give some channel for the young forces of nature to expand in, they will find a way for themselves, and one which may prove equally calamitous. *Young life needs expansion, not repression.* What is called keeping children under is a great mistake. Children should enter into all the little amusements suited to their age. Constantly, in advertisements for governesses, one sees a strict disciplinarian, or a good disciplinarian, required. Do the people engaging these strict, good disciplinarians ever see how they manage this strict discipline over the children ? This strict discipline, combined with not a single ray of kindness, is injurious alike

to the health, tempers, and dispositions of children, and often means only crossness and scolding words. 'Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.'¹

If people would always think this! Some parents have a great habit of continually nagging their children; but constant fault-finding, undeserved scolding, and a system of continual reproving is most harmful.

If carefully and happily brought up children do not need much rebuking, and the less *scolding* there is the better. Children are always silent sufferers. They seldom murmur, and, if left to themselves, will always try to accommodate themselves to circumstances. They know, poor little things, how useless it is complaining—how useless speaking of what is not apparent on the surface. Too often they are conscious of much discomfort, much underhand ill-usage, but could not even, if questioned, tell of it.

The love of control and dominancy is inherent in human nature, but it is only a mean nature

¹ Proverbs xvi. 24.

which will oppress or be inconsiderate to the weak and helpless. When a governess is constantly harsh with children it is more than useless merely reproving, for when she has full liberty and is not under observation then will she probably not only recommence her system of exaction, but her roughness and morosity, by very reason of having been checked, will also increase, and the poor child or children will be only the greater sufferers for the, perhaps, slight cessation of unkindness. Long-continued severity may become endurable by use, but sudden violence is oppressive and overpowering. It will be like Don Quixote redressing the wrongs of the peasant, and merely taking his master's word that he would deal justly by the lad, yet not remaining on the spot to see right done : all Don Quixote's good intentions were useless. His master only treated the boy worse after Don Quixote's departure than he had done before. 'The countryman followed him with his eyes till he saw him quite clear of the wood ; then, turning to Andrew, said, " Come hither, child ; I must pay what I owe you, according to the order of that redresser of wrongs." " And, adad," said Andrew, " you had best not neglect the

orders of that worthy knight, who (blessings on his heart !) is equally valiant and upright ; for, odds bobs ! if you do not pay me he will return and be as good as his word.” “ In faith, I am of the same opinion,” replied the peasant ; “ but, out of my infinite regard for you, I am desirous of increasing the debt, that the payment may be doubled.” So saying, he laid hold of his arm, and, tying him again to the tree, flogged him so severely that he had like to have died on the spot.’

Mothers should carefully look to what I call the under-current of their children’s lives. ‘ I do not like to practise anything which implies *espionage* over the people under me.’ Of course not, and I do not think *espionage* is necessary, but I think it should always be seen that the life of children in the schoolroom is happy.

Espionage with children is harmful. *Due supervision* is, however, necessary, and if children are not subject to proper control at home, and are not taught obedience there, it is ridiculous to expect that when they are taken to any strange place (and it is desired that they should be submissive to control) they will at once submit their will to those over them, and will suddenly display

all those good qualities which only come with continuous good training. If it could only be impressed on parents that they cannot too soon begin the proper, firm, but kind and gentle guiding and training of their children, how many would be saved the trouble they sometimes have in later years to undergo, when, awakening to the knowledge, perhaps, that the children have too much their own way, an effort is suddenly made to alter matters.

Was there ever a more fallacious reasoning, or a more deluded popular idea than that which prompts people to say, 'Boys will be boys,' meaning that if boys are coarse, rude, troublesome (practising none of the virtues inculcated by a Christian religion, which is urgent in insisting on all that is good and noble being made the foundation of conduct), therefore it is part of their nature, and cannot be helped, and that they should neither be corrected nor trained otherwise. Also that when they grow up they must 'sow their wild oats,' to use another popular phrase. Many a crop of so-called 'wild oats' has brought lifelong misery and sorrow to the poor deluded sower.¹

¹ Galatians vi. 7.

Children should learn of higher things from their parents. Too many leave their children to form their principles and ideas of right and wrong how and as best they may ; and in educating children now, too little regard is given to training them as to a knowledge of right and wrong. Every one is supposed to have some religious belief, few ever courting the unenviable notoriety of being thought an atheist. Others may think the religion held to be misguided, misdirected, founded on error, even ; still, religion it remains, and, as such, will inspire a certain amount of respect—more especially if there is any appearance of earnestness, of genuine belief in the opinions professed. If the life shows good principles, it will not only inspire respect but will also promote confidence. Outward show of principle, however, is of little use without there is a corresponding reality. ‘ She’s a very good sort ; none o’ your professing ’uns,’ said a poor woman once in my hearing ; and truly it were better to have less profession of religion and more of its reality.¹ An apathetic disre-

¹ ‘ From the first time that the impressions of religion settled deeply in his mind, he used great caution to conceal it ; not only in obedience to the rule given by our Saviour,

gard to all outward observances of religion is always found to inspire distrust in those around, and the least professing persons will (even if only occasionally) show that they are not indifferent to the opinions of those with whom they come in contact.

Many, who have no higher motive, by going to church on Sunday, evince a desire to honour religion by following its outward symbols. But with many their religion is completely a church matter, beginning and ending with the service on Sunday. How much better it would be if they carried religion a little further, and grafted a bit on every-day life! Out-door charity, visiting the poor, giving to, and making things for, the needy, although estimable works of devotion, yet, as a rule, cost no self-sacrifice; but how about the deed of pity or help which costs us a personal effort? Are we not all rather inclined to shirk

of fasting, praying, and giving alms in secret, but from a particular distrust he had of himself; for he said he was afraid he should at some time or other do some enormous thing, which, if he were looked on as a very religious man, might cast a reproach on the profession of it, and give great advantages to impious men to blaspheme the name of God.'—Burnet's *Life of Hale*, in Wordsworth's *Ecclesiastical Biography*, vi. 73.

this ? By speaking thus of religion (referring to going to church on Sunday) it must not be thought that I wish in any way to imply that it is not necessary to go to church or to some place of worship, or that living by one's own particular standard of religion—not conforming to the outward recognized forms of worship—is sufficient ; on the contrary, it is, I am afraid, too true what Dr. Johnson said :¹ ‘ To be of no Church is dangerous. Religion, of which the rewards are distant, and which is animated only by Faith and Hope, will glide by degrees out of the mind, unless it is invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example.’ Taking very young children to long services, however, such as the usual morning service, I think is a mistake. Compelled to keep still, unable to understand what they hear, and tired out with the length of the service, children of tender years not only gain no good, but will even get a distaste for going to church ; and in most instances they interfere with the devotions of those older persons for whom the service is intended. The present custom of having children's services

¹ Boswell's *Life of Dr. Johnson*.

should be taken advantage of by those having children old enough to go to church ; but even to these children's services there is no doubt it is a pity to take very young children, who, prattling and fidgeting, only cause irreverence and want of attention in those older and better able seriously to pay attention. Children, one hopes, will gain a reverence for nobler things by going to church, but as the ordinary service is in most instances much beyond them, they mentally gain but little from going to church when very young. In fact, when they go to church at too early an age they are apt rather to be repelled than attracted.

In Roman Catholic churches there is naturally more outwardly to influence the young mind, but with so bare a service as that in Protestant churches the interest must necessarily be created by the words, and not by the outward accessories of the service ; and as the words are often a mere string of sentences to a child, it is impossible even to imagine that they are affected by what they hear. Take preaching, for instance ; how can a young child possibly understand much of what is said ? The child's query, ' Why does the clergyman get so excited in the preach-

ing place and talk such cross-sounding words ? ' is a reflection of many children's minds on the subject of preaching.

Sunday is often a miserable day to children—gloomy, dull, depressing. Deprived of their daily occupations, and, because it is Sunday, allowed to amuse themselves in no way, they are thus rendered wretched. Children, if active and of a cheerful disposition, often find Sunday the longest day of all the seven. Many grown people in recalling the days of their childhood can remember a long succession of dull, desponding Sundays, their monotony unrelieved by a single variation. But why should that one day in the week (which of all others should be the happiest) be the gloomiest and most depressing ? There are many ways of making Sunday a bright day, a day of repose, of rest to both body and mind, without making it a cheerless day.

When it is taken into consideration that children are subject to exactly the same influences as grown people, and that they are equally touched by the external objects surrounding them, it will be seen that to take away on Sunday all the daily occupations and amusements of a

child, its toys, which amuse and occupy, and the things of various interest which help to pass the time, and to substitute nothing of an interesting or agreeable nature, is to make the day an irksome and trying one to little people. That it is practicable to make Sunday a bright day, and that it would be equally right, never seems to occur to some people. A general air of depression, gloom, and a rigid observance of nothing of a cheerful nature on a Sunday are characteristic, with most, of the seventh day. That a child might have instructive, yet agreeable, toys and books never seems to be thought of.

That the Giver of all good intended the seventh day to be a day of gloomy dejection to the human race is not compatible with reason. Yet to many well-meaning persons Sunday is simply a day of weary, cheerless idleness, and Monday is welcomed as a relief, activity returning with the day on which they go back to the bustle of general life.

Dickens writes:¹ 'Let those who have six days in the week for all the world's pleasures

¹ *Sunday under Three Heads.*

appropriate the seventh to fasting and gloom, either for their own sins or those of other people, if they like to bewail them ; but let those who employ their six days in a worthier manner devote their seventh to a different purpose.'

The Dean of Carlisle says : ¹ ' I firmly believe that the subsequent irreligion of so many who have been through our schools is to be traced to the injudicious amount and quality of the whole Sabbath Day instruction. Sunday, instead of being a day of rest and relaxation, is the heaviest and dullest day of the seven to the poor children.'

I have myself a very keen recollection of the Sundays of my childhood : the dreary morning service in the church, now called ' Low Church ' ; the hymns twanged out by a so-called choir, consisting of a few men and young women, who sang in the gallery, at the end of the church, with laudable zeal, but with a disregard to correct pronunciation, painful to an educated ear, and the old clerk, too, who led our devotions, prefacing all the hymns with ' Now leet hus sing to the pra-aise and glo-ory o' Gud.' But

¹ *Report of Royal Commissioners*, 1868, vol. v. p. 124.

English people are a long-suffering race, given to what they consider orthodoxy, and content to put up with many strange things, so long as they are usual.

To try and alter that which is honoured by custom in England (no matter how horrid) and urge a different, it may be better, state of things, is to provoke the French '*Cen'est pas l'habitude,*' and on that account is not to be thought of. But, because a thing is not the custom, is it, therefore, to be put aside only on that account? There must, with most things, have been a time when it was not the custom, but became so, it may be by virtue of necessity.

Dislike of change although it might be beneficial has been characteristic of man in all ages. One notable instance is typical of all time. 'Pilate, like a true Roman, believed that it was a laudable act to bring an aqueduct, ten or even twenty miles long, into Jerusalem, and to pay for the work, which was both necessary and in accordance with the wants of the times, with the treasure which was lying idle in the Temple, and for which pure water might be supposed to be important. But Judaism was opposed to such improvements at this time as well as

later.’¹ Josephus² mentions the fanaticism coupled with ignorance, of various nations and peoples, and in consequence the opposition directed against improvements which would often have ameliorated in no slight degree conditions associated with pain, discomfort and distress. In modern Europe in cholera epidemics we have witnessed the frenzy of individuals and mobs directed against doctors and sanitary measures.

There seems, from a very early date,³ to have been a desire (on the part of those professing religious views) to keep the Sabbath with rigid and gloomy severity. We are told Christ caused great indignation amongst the strict Jews in not regarding the more exact observance of the Sabbath, which their religious views inculcated. ‘Thou shalt do no manner of work’ was so literally interpreted by the Jews that

¹ Keim, *Jesus of Nazara* (from the German) vol. i. p. 300.

² *History of the Jewish Wars*, Paret’s translation.

³ The observance of the seventh day as ‘a rest-day’* is of remote antiquity. ‘The sabbath was known to the Babylonians and Assyrians. Its institution must have gone back to the Accadian epoch.’†

* See the *Cuneiform Inscriptions of Western Asia*, published by the Trustees of the British Museum.

† The Hibbert Lectures, 1887, A. H. Sayce, p. 76.

they complained even of the performance of good deeds on the Sabbath. 'There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day.'¹ Anything which involved the slightest breaking of the Mosaic law, which they considered should be literally as well as rigidly kept in the smallest details of life, they thought sinful.

Christ, however, when the Pharisees remarked of His healing on the Sabbath as breaking the law, called their attention to the fact that they themselves were unable to keep their law *strictly*, for they could not neglect their animals on the Sabbath. 'Doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering?'² After citing instances, in which the necessity of breaking through the strictness of the law as to the observance of the Sabbath had arisen, Christ remarked, 'The Sabbath was made for man, not man for the Sabbath.'³ The religion of Christ urges a spiritual as well as temporal observance of the day of rest, and inculcates the more elevated

¹ St. Luke xiii. 14.

² St. Luke xiii. 15.

³ St. Mark ii. 27.

nature of the Christian faith. 'Wherefore it is lawful to do well on the Sabbath days.'¹

In the New Testament there is no exact regulation for the observance of Sunday, and in nothing is Christianity more different from Judaism than in the freedom which is sanctioned to keep the Sabbath according to individual power. 'Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days.'² Christianity is essentially a religion of broad principles and all-embracing precepts, and it leaves the application of them to the individual. Christianity places before us the greatness and perfection our nature may be brought to, but leaves it to us to find every day and not on Sunday only the discipline which will make us better men and women. Raise—ennoble—purify the family life. Improve the domestic relations and more will be done for the elevation and progress of humanity than by mere rigid church observances alone. Instinctively Sunday will be well kept in proportion to the tone of the family circle. This is more especially of note as regards the young. Just as the more

¹ St. Matt. xii. 12.

² Col. ii. 16.

a man has a feeling of self-respect the more he will take care of himself, his conduct, his appearance, his life, in relation to those around him. 'The teaching of Jesus will show that the just medium in the celebration of the Holy Sabbath was declared by Jesus to consist in its freedom, even for daily work, not for the wise only but whoever acted righteously.'¹

How often, alas! however, religion remains a matter of outward symbols and observances without touching the heart and not influencing in any way the life.

Religion in these freethinking days is considered of no service in directing or guiding the weary traveller on life's highway. It is not now thought to be a help, a comfort, a support; nor is it now considered of utility as a moving, governing principle to rule life. The old days, when religion was not a matter of cold indifference, but of enthusiasm, and was made the standpoint of existence, may be looked at with wonder at the present day by those professing themselves wiser; but the fact remains that religion, being a living belief—a governing principle—did great good; just as flowing

¹ Keim, *Jesus of Nazara* (from the German), p. 44.

water remains white and pure, benefiting and being useful—a direct contrast to stagnant water, which becomes turbid, impure, and noxious. A principle which is not a living one is like stagnant water, having no movement; its very opacity and quiescence shadow forth the absence of fresh life, giving force tending to good.

Religious principles, however excellent, if not shown in the daily performance of duty, are of no value. Othello's 'but yet the pity of it' is echoed by many in reference to religion being regarded so much as a thing apart from ordinary life, and many are deeply impressed with the necessity of making the Christian religion come more into every-day existence. The notion of keeping religion a thing so high above comprehension that it is not brought down to the ordinary needs of humanity, must be an error, as it robs toiling creatures, such as we are, of all that may console and elevate us. Christ took the commonest articles of daily food, bread and wine, and instituted with them that most touching commemorative ¹rite of His system of religion, thereby shadowing forth the power of elevating

¹ 'This do in remembrance of Me' (St. Luke xxii. 19).

the simplest and most commonplace things into higher uses, and by Himself living and ennobling an every-day life. ('Is not this the carpenter?'¹ 'Is not this the carpenter's son?'^{2 3}) Christ showed us how we, in like manner, can attain to higher things, and can ourselves elevate in their well and rightly-directed use all the common details of an every day ordinary existence.

'Every seventh day, if not oftener, the greater

¹ St. Mark vi. 3.

² St. Matthew xiii. 55.

³ 'The allusion in our Gospels to the trade of Joseph is very brief and bare, and is nowhere used allegorically in the New Testament, nor entered into more minutely; it is not to be contested that he was really a carpenter; but it must remain uncertain whether Jesus shared in this occupation . . . there are many reasons for believing that the above intimation as to the youthful employment of Jesus is correct. In the first place, it accords with the Jewish custom which prescribed even to one destined to a learned career, or in general to any spiritual occupation, the acquisition of some handicraft; thus Paul, the pupil of the rabbins, was also a tent maker. σκηνοποιὸς τὴν τέχνην (Acts xviii. 3). Strauss, *Leben Jesu*, p. 285 (from the German edition). See also Justin Martyr, *History of Joseph*, xii., and " . . . καὶ τέκτονος νομιζομένου ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ὦν, ἄροτρα καὶ ζυγά· διὰ τούτων καὶ τὰ τῆς δικαιοσύνης σύμβολα διδάσκων, καὶ ἐνεργῇ βίον." *Dial.* 88.'

number of well-meaning persons in England thankfully receive from their teachers a benediction, couched in these terms : " The Grace of our Lord Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with you." Now, I do not know precisely what sense is attached in the English public mind to those expressions. But what I have to tell you positively is, that the three things do actually exist, and can be known if you care to know them, and possessed if you care to possess them ; and that another thing exists, besides these, of which we already know too much.

First, by simply obeying the orders of the Founder of your religion, all grace, graciousness, or beauty and favour of gentle life, will be given to you in mind and body, in work and in rest. The Grace of Christ exists, and can be had if you will. Secondly, as you know more and more of the created world, you will find that the true will of its Maker is that its creatures should be happy ;—that He has made everything beautiful in its time and its place, and that it is chiefly by the fault of men, when they are allowed the liberty of thwarting His laws, that creation groans or travails in pain. The Love

of God exists, and you may see it, and live in it if you will. Lastly, a Spirit does actually exist which teaches the ant her path, the bird her building, and men, in an instinctive and marvellous way, whatever lovely arts and noble deeds are possible to them. Without it you can do no good thing. To the grief of it you can do many bad ones. In the possession of it is your peace and your power.

And there is a fourth thing, of which we already know too much. There is an evil spirit whose dominion is in blindness and in cowardice, as the dominion of the spirit of wisdom is in clear sight and in courage. And this blind and cowardly spirit is forever telling you that evil things are pardonable, and you shall not die for them, and that good things are impossible, and you need not live for them ; and that Gospel of his is now the loudest that is preached in your Saxon tongue. You will find some day, to your cost, if you believe the first part of it, that it is not true ; but you may never, if you believe the second part of it, find, to your gain, that also, untrue ; and therefore I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are

possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up indeed, by Art, by Thought, and by Just Will, an Ecclesia of England, of which it shall not be said, 'See what manner of stones are here,' but, 'See what manner of men.'¹

The average Englishman has the early Jewish notion of God² —a Deity terrible and avenging,³ whose very name strikes awe, and is not to be lightly pronounced without drawing down celestial vengeance. The holiness of Jehovah,

¹ *Lectures on Art*, Ruskin, pp. 116–8.

² Theirs was equally the view entertained by other people as regards the attributes of God. See Robertson Smith's *Religion of the Semites*. Later religious teaching has given the Jewish people a God 'merciful and gracious.'

³ The God of Israel. See the *History of the People of Israel*. Renan, vol. i. pp. 27, 43, 161, 164–5, 167, 219, 222, 235, 239.

according to Isaiah, inspires awe or even alarm ¹ This too truly represents the general idea of God. An awful, terrible representative of unknown yet ruthless scathing power.² ‘Heaven’s fire hath scathed the forest oak.’ The idea of a Beneficent Creator, merciful, just and kind, never enters into the views of religion entertained by many. They regard without a shudder, without a pitying, sorrowful thought, in fact rather rejoice in, the idea of millions of poor creatures being doomed to an eternal and painful punishment. I once heard a clergyman (and a very well-meaning, good man, too) say : ‘One cannot doubt that the followers of such a religion ³ (Mormonism) will suffer *eternal punishment*.’ Imagine, even in thought, dooming people because they differ from us on religious questions to an everlasting state of misery !

¹ Kennen’s *Religion of Israel*, vol. i. p. 45. De Goddienst van’ Israël, Haarlem 1870. See also Wellhausen’s *History of Israel*.

² Joshua xxiv.

³ ‘If comparative theology has taught us anything, it has taught that there is a common fund of truth in all religions derived from a revelation that was neither confined to one nation, nor miraculous in the usual sense of that word.’ *Physical Religion*, H. Max Müller, p. 346.

Is it not fearful to drag down, even in thought, a higher power to the level of our own base ideas ? Can it be right to teach our young children so that they look towards the Author of all good with mingled feelings of fear, horror, and aversion ?

Archdeacon Farrar, speaking at the Church Congress, October 5, 1888,¹ said, 'The view of future life which not long ago was common was that the vast majority of mankind, Christian as well as heathen, dying in unrepentant sin, passed after this life into a lake of fire, of brimstone, where, in punishment for misdoings of their brief earthly days, they were tortured in inconceivable agony in material flames to eternity. Within living memory this was the orthodox view, and any one who repudiated it, or who even swerved materially from it, was denounced as a heretic and unbeliever. These views he repudiated with all the force of his conviction. To him they seemed to be dishonourable to the view which God had given of Himself, to be subversive of the full message of salvation, to be fundamentally opposed to our unsophisticated ideas of justice as well as

¹ *The Times*, Saturday, October 6, 1888.

mercy, and abhorrent to the natural reason and conscience of mankind. A rumour had been circulated that since he himself delivered the Westminster sermons he had changed his mind. He had not changed his mind in a single particular, but he rejoiced to see abundant evidence on every side that thousands of honest and sincere and holy Christians had changed their minds on this tremendous subject.' ¹

The *everlasting punishment* to which the larger portion of the human race were doomed has always been looked upon as material. The only merciful clause to this narrowing creed being the maintenance of the doctrine of proportionate retribution. St. Augustine speaks of the 'fires of hell' (*De civitate Dei*, 21st book, xxi. 16), and these views are to be found in still earlier writings. See Cruttwell's (*A Literary History of Early Christianity*, vol. 1. p. 158) account of the apocalypse of St. Peter. Found quite recently. Dante's great poem is but a later rendering of these early teachings which have in all ages ² taken such hold on the popular

¹ 'Then is there hope for such as die unblest.'—*Christian Year*, p. 74.

² See *Dialogues of Plato*, analysis 614–616, cliv. (Jowett's translation).

mind. The earlier ideas of religion were all intimately interwoven with the supernatural. See St. Augustine's account of many and strange miracles (*De civ. Dei*, xxii. 8). The careful research and study of the last few years seem now, however, in a fair way of discarding the supernatural altogether. See Ewald's famous work *Geschichte des Volkes Israel* and *Die Lehre der Bibel von Gott*. Milman *Hist. of Christianity*. Donaldson's *Hist. Chr. Lit. and Doct.* (last editions).

The general and most human idea of Heaven and hell associated with reward and punishment, and the material views of Heaven drawn from the experience of life on earth are shared alike by Catholic, Protestant and Mohammedan. The spiritual life of Heaven with its rest and freedom from the power of sin being dwelt upon and thought of by those only whose minds more nearly approach the Divine.

The old tracts of our youth, headed 'Have you made your peace with God?'¹ (as if God were an enemy and our state one of warfare

¹ As an instance of how this is accepted by general popular accord, see *The Story of Charles Strange*, by Mrs. Henry Wood, vol. iii. p. 224.

with the Deity); 'Everlasting Fire'; 'Eternal happiness or eternal misery'; with their incomprehensible jargon, are but the reproduction of pulpit utterances, the need for and the utility of which is doubtful. 'The belief in the rewards of a future life, whether it take the form of metempsychosis, of personal survival, or of resurrection, may fade and disappear; but love of God, if strong enough, may adequately replace it as a chief incentive to virtue and love; and I would even add that it is a nobler because a more disinterested motive.'¹

The puritan way, also, of looking on trials sickness, and misfortunes as the direct interposition of Providence in punishing mankind is not a religious view of afflictions so general now as it used to be amongst devout people. 'We cannot,' writes Addison,² 'be guilty of greater uncharitableness than to interpret afflictions as punishments and judgments; it aggravates the evil to him that suffers when he looks upon himself as the mark of divine vengeance.' Ignorance misapprehends the attributes of the Deity, and thus often that which results from

¹ *The Hibbert Lectures*, 1891, D'Alviella, p. 246.

² *Letters of Addison*.

organic laws and their infringement is attributed to the direct intervention of God for the punishment of man, or perhaps to an inscrutable visitation proceeding from the same source, and which no human power or skill could in any way avoid. The more the Creator is studied in *His laws* the more enlightenment there will be concerning the absolute harmony existing between nature and nature's laws. The Wisdom, Justice and Benevolence of God will be apparent, and that which affects health or life adversely will not be looked upon as springing from the *direct act* of God towards a particular individual or individuals, but as being *the result of a neglect* of that which should have been regarded in order to maintain perfect health and existence free from unhappiness and anxiety.

One reason why religion is so much a matter of outward observance only is, no doubt, owing to children having no regular instruction in the tenets of their faith. They are never made to feel that their religion should influence their life. They are sent or taken to church when old enough as a matter of form. If they ask any inconvenient-to-be-answered questions (the mere fact of going to church often raises curious,

strange thoughts in children's minds), they are told they will know when they are older, or some day ; this good time, however, seldom, if ever, arrives, so they go on groping in the dark from day to day, and at last come to think religion is not of much consequence. Sometimes it is considered enough, and that young people will learn all that is required when they go for religious instruction previous to being confirmed. Mothers will even say they never interfere in religious matters with their children, as they would like them to think *things* out for themselves when old enough to do so, and they make a merit of so doing. Yet, how misguided is this, for who can direct a child's steps in the right way of life so well as a mother ? Who has so much opportunity for teaching (irrespective of form and ceremony) the little opening, developing mind those eternal truths on which so much depends ?

‘ Who would have supposed that a grave and intelligent author would recommend a parent to leave his child without instruction until nearly the age of manhood, under the pretence of not embarrassing freedom of thought ? If such a strange conceit could be acted upon it would

soon reduce an enlightened people to the condition of barbarians. But the experiment is impracticable, for "the process in the formation of character, though rude and ruinous by neglect, will go on." From the cradle to the grave a succession of hourly events and influences of a thousand kinds will gradually and ultimately establish habits, and give capacity for happiness or misery. . . . A bias of some kind or other will be received, and the only alternative for our choice is whether that predisposition, which arises from the inculcation of good principles and a reliance on authority for a time, is not preferable to the impulse of corrupt inclination and the influence of more corrupt communications.' ¹

'No matter what the preventing cause may be, a very large proportion of our children receive none of that particular, special training that will stand them in good stead in after life. I firmly believe that if the training were the rule, instead of the exception, society would present a widely different aspect from what it presents now. The spread of actificiality, of social sins, of frivolity, of pretentious show—the lust of the eye and the pride of life—and, above all the

¹ Rev. E. Bickersteth, *On Religious Training*.

spread of infidelity, is, each one, on the increase amid us, and will continue to be. We can expect nothing better when our children are not trained against it. The training must begin with the child's very earliest years, and continue always. Always into manhood ; aye, and even after that. As long as he is in his parents' home, whether he be there continuously or only at intervals, during holiday periods, or what not, the boy (or girl) is under you, his mother, and you must not neglect him.' ¹

‘Look, then, how the English people treat their children. Try and discover from the way they train them, from the education they give them, what they wish them to be. They have ceased, almost consciously ceased, to have any ideal at all. Traces may still be observed of an old ideal not quite forgotten : here and there a vague notion of instilling hardihood, a really decided wish to teach frankness and honesty, and, in a large class, also good manners ; but these after all are negative virtues. What do they wish their children to aim at ? What pursuits do they desire for them ? Except that when they grow up they are to make or have a

¹ Ellen Wood, *On Early Training*.

livelihood, and take a satisfactory position in society, and in the meanwhile that it would be hard for them not to enjoy themselves heartily, most parents would be puzzled to say what they wish for their children, and, whatever they wish, they wish so languidly that they entrust the realization of it almost entirely to strangers, being themselves, so they say—and, indeed, the Philistine or irreligious person always is—much engaged. The parent, from sheer embarrassment, and want of an ideal, has in a manner abdicated, and it has become necessary to set apart a special class for the cultivation of parental feelings and duties. The modern schoolmaster should change his name, for he has become a kind of standing or professional parent.’¹

At the Church Congress, October, 1887, the president, the Bishop of Lichfield, said: ‘The absence of definite religious instruction is bringing forth its certain fruit. One of our judges, in a recent charge to a grand jury, alluding to juvenile offenders, spoke of their lamentable want of moral and religious training. “Most of them,” he said, “have been attending school, and it would seem as though the anxiety

¹ *Natural Religion*, by the author of *Ecce Homo*, p. 128.

for their intellectual progress had led to the sacrifice of all other training. The children, in most cases, are totally unconscious of any difference between right and wrong.'''

He added: 'The need of religion is inherent in our nature. It is not the invention of any man or of any age. It asserts itself in every man's heart and in every page of the world's history.' ¹

'Religion exerts an influence at once over the understanding and the feelings, neither of which, separately, would suffice to establish a true unity either for individual or collective life.' ²

It is urged by those who hold the more material views of the present day that *reason* is a sufficient guiding power for man's life, and that unless the specimen is very bad his innate sense of good will result in purity of morals and uprightness of conduct. The excesses committed in France at the time the Goddess of Reason was set up, ³

¹ 'Si Dieu n'existait pas, il faudrait l'inventer.'—Voltaire, *A l'Auteur du Livre des Trois Imposteurs*. Epit. cxi. p. 138. See Renan's *The Future of Science*, pp. 69, 454.

² Comte's *System of Positive Polity*, vol. ii., p. 11.

³ Carlyle, *The French Revolution*, pp. 190–195; *Analyse du Moniteur* (Paris, 1801); *Mémoires sur les Prisons*; *Mémoires de Madame Roland*.

prove the utterly untenable nature of this theory.

Undoubtedly the only religion which has given the best and most sufficient motive for the highest standard of morality is the Christian religion, and the Christian religion as it has been handed down to us in the New Testament, not what is now termed 'a humanized Christian religion,' which is devoid of adequate power to touch the inherent selfishness in human nature. It would, indeed, be well if every one took to heart the lessons of the Gospel, and, in first themselves learning their great value, as taught by the Teacher who has moved so large a portion of the world for good, they would then know how to instruct their little children in those most important truths, the knowledge and practice of which will help as nothing else can in producing an upright, pure, elevated standard of human conduct.

There can be no doubt that the inculcating of *good principles and the teaching of religion should be made a part of education, and is of vital importance.* A person without a belief is like a ship without a rudder, tossed hither and thither, the plaything of every vicissitude. 'One great

reason why so few people in the world are truly religious, and why among the truly religious so many are not happy in their religion, is this, that early religious habits are too commonly associated, not with cheerfulness, but with constraint and gloom.’¹

It is a manifest misfortune to young people when this is so. It is a most cruel, wicked act to plant a seed of disbelief in a child’s mind. ‘Childhood is like a mirror, catching and reflecting images from all around it. Remember that an impious or profane thought uttered by a parent’s lips may operate on the young heart like a careless spray of water thrown upon a polished steel, staining it with rust, which no after-scouring can efface.’²

What is learnt in childish years
Deep graven on the mind appears
Our life’s whole journey through.³

Darwin observes: ⁴ ‘It is worthy of remark that a belief constantly inculcated during the early years of life whilst the brain is impressible appears to acquire almost the nature of an

¹ Jebb.

² Sydney Smith.

³ *Under the Surface*, Frances Ridley Havergal.

⁴ Darwin, *The Descent of Man*, 2nd edit., p. 122.

instinct,¹ and the very essence of an instinct is that it is followed independently of reason.' *Plura faciunt homines e consuetudine, quam e ratione.* Few have the courage to be singular, and still fewer have time or inclination in after-life to work out religious opinions for themselves. Most follow their early bias. Early religious habits of thought have an overwhelming power in more advanced years ; but if the originator of a religion is said to be the exponent of a worn-out, effete system in an advancingly progressive intellectual age, and originally founded on various errors, a blow is struck at the very root of receptive faculty, and the power is taken away of giving adhesion to its precepts. Who is likely to work out what he believes to be founded on that which his reason cannot receive,² or on the supposed delusion of simple-minded persons, and which is fundamentally a fraud ? Thus the bulwarks of the 'higher religious thought'³ are

¹ See M. Albert Lemoine's treatise *L'Habitude et l'Instinct*, Baillière, Paris, 1875.

² 'Human reason must recognize a something higher than itself, seeing that it is changeable, perishable, and subject to many errors.'—Kant's *Critique of Pure Reason*, translated into English by Max Müller, p. 83.

³ Strauss, *Leben Jesu*, p. 185. See Martineau's *Seat of Authority in Religion*, p. 650.

destroyed, and man is left a prey to the influence of every ignoble motive. Christ as the centre from which all connected with Christianity radiates, and the originator of one of the highest systems of religion, should be looked upon as an historical person, not a mythical figure. 'Individuals stand at the head of all actions, including those of universal history ¹ and we must not 'exchange the architects of the world's history into mere purveyors of ideas with whom we might more or less easily dispense.' ²

When we regard Christianity as a mere system of religion we are apt to lose sight of the personality of its originators. 'Every general characterization of Jesus is in danger of sinking down into a personified system of morals and psychology, consisting of a catalogue of all possible virtues and capabilities.' ³

'If we have learnt to look upon Christianity not as something unreal and unhistorical, but as an integral part of history, of the historical

¹ Hegel, *Geschichtlich Jesu*, p. 186.

² Keim, *Jesus of Nazara*, vol. i. p. 12 (from the German). See re-translation of Keim's *Jesus of Nazara* by Arthur Ransom and the translation by the Rev. G. M. Geldart.

³ Hase, *Leben Jesu*, p. 77.

growth of the human race, we can see . . . how all the searchings after the Divine or the Infinite in man . . . were fulfilled in . . . simple utterances of Christ. His preaching, we are told, brought life and immortality to light. Life, the life of the soul, and immortality, the immortality of the soul, were there, and had always been there. But they were brought to light, man was made fully conscious of them, man remembered his royal birth, when the word had been spoken by Christ.¹

I think many are becoming weary of the coarser conceptions of Christ which are now being evolved from modern reflection, and which are put in place of the lofty if ideal thoughts of the earlier centuries and, as Keim truly says,² 'we gladly come back to all high feeling, vision, thought, that the birth of Christ has from earliest time inspired, willingly and joyfully renew the permanent foundation-thoughts with sharply chiselled outline and fresh living lines, and as we deal with this discovery of hoary eld, bear one more testimony to the truth, that the *historical*

¹ *Anthropological Religion*, Max Müller, p. 383.

² *Jesus of Nazara*, vol. ii. p. 19 (from the German). English translation by Rev. E. M. Geldart.

picture of Jesus must, for those who can receive it, shine resplendent in all centuries with the same bright sunbeams, though ever and again (who can deny it?) through the dark glass and narrow ranges of human sight.'

'Christianity is the most momentous fact in the history of mankind, that which for more than fifteen centuries has determined the religious, moral, social, and intellectual development of our race, and which will still determine it in an ever-widening future.'^{1 2}

It is only with severe mental distress that a thoughtful, educated, conscientious mind changes its form of religion,³ and there are numerous instances of the mind reverting and receiving once more, even after years of a profession of another faith, the old religion of

¹ Edouard Reuss, *Histoire de la Théologie Chrétienne au Siècle Apostolique*, Harwood's translation, third edition, p. viii.

² 'Jésus fût tout pour ceux qui l'aimèrent. Pour ceux qui croient au *Mesih*, il est *Mesih*. Pour ceux qui sont pour le Fils de l'homme il est le Fils de l'homme. Pour ceux qui préfèrent le Logos, le Fils de Dieu, l'Esprit, il est le Logos, le Fils de Dieu, l'Esprit. Il est le royaume de Dieu, la résurrection, la vie, le jugement. Il est tout pour tous.'—Renan, *Histoire du Peuple d'Israël*. Tome cinquième, p. 419.

³ This is well portrayed by Mrs. Humphry Ward.

childhood. Mr. C. J. Du Vè relates how in Australia, in the year 1860, he had a Manero black servant, who, in dying, though previously for many years apparently an earnest Christian, yet in those last moments 'it had entirely failed, and he had gone back to the belief of his childhood.' ¹

I have seen, in many instances, those who had professed and believed differently during the period of hale health go back to an earlier belief when aged or dying. In the same way the little tired child, although happy enough without its mother or nurse during the day, playing about, seeks the familiar sheltering arms when wearied and night approaches.

I remember hearing a very touching story illustrative of the mind reverting in the hour of dissolution to what had long passed from the thoughts while in health. The strong man lay dying, and the prayer said long, long ago at his

¹ Fison's, *Kamilaroi and Kurnai*, p. 247; see also Callaway's *Religious System of the Amayuks*; Moffat's *Missionary Travels and Labours*, and Howell's *State Trials*; see also Hartley's *Essays on Man*, p. 190; Priestley's *Lectures on the Truth of the Jewish and Christian Religion*, 1794; and Lard, *Jewish and Heathen Tests*, vol. i.; Monsieur Guizot, in *Private Life*, p. 137.

mother's knee came back to the distressed mind, but the latter part was forgotten. 'I remember it,' said the sick man, 'all up to "forgive us our trespasses as we forgive them that trespass against us," but I can't recollect the rest. Do you?' The soldier with the dying man was unable to help, but seeing his evident distress of mind for the last part of the prayer, suggested that a comrade's little boy knew. The sick man eagerly asked if he could be got, and when the little fellow, on being fetched and asked if he could repeat the whole of the 'Lord's Prayer,' knelt down and said it through, the poor sufferer repeated, with evident satisfaction, "'Lead us not into temptation,'" and added, 'I wish I hadn't forgotten that and "deliver us from evil;" I wish I had gone on saying it—but God is merciful. I'm glad I've said the old prayer again. Dear, oh dear! how all the long years seem rolled away, and how well I remember my poor mother!' and, sinking into a peaceful sleep, quietly breathed his last.

The near approach of death tears aside all the subtleties with which we envelop our soul, and stern truths stand out in rigid defiance of our efforts to ignore them; and when we are weary,

complex systems of religion and intricate reasoning have no charm for the tired mind. It is then that we gladly welcome a simple code of ethics ; and such will be gladly received, too, in right of its very simplicity. It is but a little while since I heard of a sad case, which more than ever impressed me with the necessity for teaching children religion, and instructing them in a *belief of a consoling, elevating nature*. A little girl, some fourteen years, lay dying. Her mother assiduous in every respect, tried to comfort her, and told her, with a total disregard to truth, that she would soon get well ; but the words fell unheeded on the child's ears, as inwardly the conviction was borne that she would never get better. And then came the heartrending words, ' Oh, whatever shall I do ? I'm afraid to die. Oh, mama, mama ! I'm afraid of dying,' cried the poor child, burying her face, with a sob, in the pillow. ' Why haven't you taught me about death and God ? I'm afraid of God.' The poor mother, almost beside herself with grief, tried to speak of the usual things spoken of in church—of Christ, of Heaven ; but they were too unfamiliar subjects for her words to have any weight. The clergyman was summoned, but

his words had not the effect the same would have had uttered by the dear familiar voice of a mother.

Of all cruel things frightening children about death is the most cruel. Some poor children when they are ill are terrified lest they should die, and through having all sorts of dreadful thoughts put into their minds about death and the grave are rendered wretched.

It is not right to imagine that the Beneficent Creator of all that is beautiful and good ever intended that we should make a horror of the passing away from life. All living things, no matter what their development, pass out of life without terror. Man even passes away without pain. It is a singular fact that the hour of dissolution is nearly always unattended by pain, no matter how great the previous suffering.

The sense of death is most in apprehension.¹

If we could but feel that this going out of life leads to brighter things! If we could but realize that our earthly garb keeps us from what is better than we can imagine!

¹ Shakespeare.

Look, how the floor of heaven
Is thick inlaid with patines of bright gold ;
There's not the smallest orb which thou behold'st
But in his motion like an angel sings.

Still quiring to the young-eyed cherubim :
Such harmony is in immortal souls ;
But whilst this muddy vesture of decay
Doth grossly close it in we cannot hear it.¹

‘Suffer the little children to come unto me.’²
O gentle Saviour, would that we had the mind
ever to copy Thy meekness and lead the little
ones to Thee. ‘*Beati qui in Domino moriuntur.*’
‘Blessed are the dead which die in the Lord
from henceforth : Yea, saith the Spirit, that they
may rest from their labours ; and their works
do follow them.’³

Life to all who do their duty must involve
work, and death is that rest which we all feel
we so gladly welcome after toil. It is most
certainly a sordid, base, earthly mind which
would bring the pure, exalted spirit of a little
child down to the barbarous funeral details with
which man has enveloped death, rendering it
hideous in every respect. ‘Man makes a death
which nature never made.’⁴

¹ Shakespeare.

² St. Mark x. 13-16.

³ Revelation xiv. 13.

⁴ Young.

Putting, indiscriminately, tracts and religious books into children's hands is of no use. Children should never be terrified with religion. Many a good intention, many a good thought, is simply frightened out of a child's mind by thoughtless people's teaching of holy subjects. Children should early be taught 'The Lord's Prayer.' It is very touching to see a little child bending down, and in all its purity and innocence, saying that most beautiful prayer to the Great Father of us all ; and who can tell how great a blessing it may be in after-life to remember the simple days when we said at our mother's knee that prayer in which all poor humanity's needs are expressed ?

But the Lord's Prayer should be taught reverently to children. They should not be allowed to say it anyhow—to gabble it over—a thing to be hurried and got over as quickly as possible, and the meaning of each sentence should be explained to children. It is impossible for children to take an interest in what they do not understand. The keynote of most of our prayers—that God will bless what we cherish and hold dear, finds its first expression in the little child's 'I goin' say my payers—I goin' ask God bless

poor Gee-Jum.’¹ Are we more wise sometimes in asking a blessing on our ‘Gee-Jums’ of life, and isn’t it well for us that our Almighty Father often does not grant our prayers? With many it is the custom to make their children kneel down to say their prayers, but the poor children have not the least idea why they go through this daily ceremony. Papa has come home late and is in a hurry. Mamma is finishing her toilette—is also in a hurry. ‘Now kneel down and say your prayers.’ Down the child obediently kneels to the accustomed chair, and says the daily formula — why or wherefore it knows not. The poor child has a hazy notion, perhaps, that it is connected with something good, but if it is not thinking it will as likely as not begin with its usual grace.

As I heard a little girl say once, ‘There’s papa calling. I’ve got to go and say my prayers to the chair. Isn’t it funny, talking the same thing every day by the chair? Mamma says there’s a spirit somewhere. But I don’t know,’ and, with the sharpness of childhood, ‘I don’t think she really cares, you know, only she says so. Perhaps it’s polite to say so.’ What a sad

¹ The child’s toy-horse.



"I GOING SAY MY PRAYERS—I GOING ASK GOD BLESS POOR
GEE-JUM" (THE HORSE).

mockery is the making children say their prayers like this ! The old story of ' John Chinaman ' saying his prayers would soon, I am afraid, be a popular way of praying, if only sanctioned by custom, and would be equally as reverent, perhaps, as the gabble of prayers which we are sometimes treated to in church (sing-song fashion) by the new religious lights, and which is too often the home praying as well.

There lived next door to each other in China a Chinese and an Englishman. The partition wall being thin, sounds were easily heard through. For some time the Englishman (a new arrival) was much puzzled to account for a strange noise he heard every morning and evening about the same time next door. Curiosity getting irrepressible, he summoned up courage to speak to his Chinese neighbour about the singular noise, and thus, after the usual civilities, began : ' You will pardon me and will not, I hope, attribute what I am going to ask you to idle curiosity, but pray may I inquire what the strange noise is which I hear in your house morning and evening ? ' ' Oh, that is saying my prayers,' replied John Chinaman. ' Saying your prayers ? ' repeated the Englishman, with unbounded aston-

ishment, for the noise sounded like machinery.¹ 'Yes,' answered the celestial, 'I say my prayers by a box into which I put a slip or two of paper with my prayers written on. I turn the handle, the paper is torn up and cast away, and thus, you see, without loss of time (for it takes but a few minutes) or trouble, except just turning the handle, my prayers are said.' 'In prayer it is better to have a heart without words than words without a heart.'² To end the day peacefully at a good father's or mother's knee with the calming, peaceful words on the lips of a little child, of our dear Lord's Prayer, is to begin life in a way which cannot fail to have a good influence on the after-life.

More things are wrought by prayer
 Than this world dreams of . . .
 For what are men better than sheep or goats
 That nourish a blind life within the brain,
 If, knowing God, they lift not hands of prayer.³

The influence of any good woman reverently

¹ 'Among the Calmuks, each family has under its tent a machine called *tchukor*, the cylinder of which, covered with written hymns and prayers, is set in motion by means of some mechanism like a turnspit. This machine, turning round, praises and prays to God for all the family.'—*Chiromancie*, D'Arpentigny and Desbarrolles' translation.

² Bunyan.

³ Tennyson, *Morte d'Arthur*.

teaching the Lord's Prayer to a child is very great. That prayer taught in childhood may come back to the mind in after-years a source of the greatest strength, comfort, and consolation. Where the Lord's Prayer has been reverently taught to any one, it seldom leaves the mind, but will come back in times of sorrow, pain, or distress. And in its simple words how many have found an utterance for their needs !

It is grievous to think of the thousands of children who are carelessly put to bed each night without a prayer, without a thought directed to higher things. The last prayer at night, however, and the mother's last kiss before the little weary one sinks to rest should never be forgotten ; but the little ones must see that not only have we good thoughts, but good lives. ' If we desire to convey good and noble emotions to our fellow-creatures, the only means whereby we can effect that end is by filling our own hearts with them till they overflow into the hearts of others. Here lies that great truth which the preachers of Altruism persistently overlook. It is better to *be* good than to *do* good. We can benefit our kind in no way so much as by being ourselves pure, and upright, and noble-minded.

We can never *teach* religion to such purpose as we can *live* it. It is impossible to form the faintest estimate of the good—the highest kind of good—which a single devout soul may accomplish in a lifetime by spreading the holy contagion of the Love of God in widening circles around it. But just as far as the influence of such men is a cause for thankfulness, so great would be the calamity of a time, if such should ever arrive, when there should be a dearth of saints in the world, and the fire on the altar should die down. A Glacial Period of Religion would kill many of the sweetest flowers in human nature ; and woe to the land where (as it would seem is almost the case in France at this moment) the priceless tradition of prayer is being lost, or only maintained in fatal connexion with out-worn superstitions.’¹

Amongst the many virtues which might with advantage be cultivated and which a mother should instil into her children, unselfishness should rank first. Unselfishness is a most rare virtue. St. Paul’s good admonitions, ‘Be ye kind one to another, tender-hearted, forgiving one another,’² ‘Be ye kindly affectioned one to an-

¹ Frances Power Cobbe, *The Education of the Emotions*.

² Ephesians iv. 32.

other,'^{1 2} are too often disregarded, and children, simply from the system of training pursued, grow up utterly devoid of feeling for others. To be forgiving, thoughtful for those around, and kind, is to many unknown, chiefly because their teaching has been defective in these points. No doubt there is much natural goodness in human nature, but it requires bringing out. How much happiness there is in trying to make others happy is known only to those who make an effort to reach that abnegation of self³ which is sure to be a source of good to the one who tries to attain to it, although it may—and often does—involve much self-denial, irksome at first. All self-denial must arise from inward motive regulating the outward acts. Christ touched the primary source of all evil when he said it had its origin in the heart.⁴

¹ Romans xii. 10.

² He has showed thee, O man, what is good : and what doth Jehovah require of thee, but to do justly, and to love *kindness*, and to walk humbly with thy God.—Translation, see for version in our Scriptures, Micah vi. 8.

³ 'There are many persons who are ready to cut off other people's offending hands and feet, forgetting that the command is to cut off their own.'—Dr. Parker, *Sermons at the City Temple*.

⁴ 'Quæ autem procedunt de ore, de corde exeunt, et

Darwin writes : ¹ ' The highest possible stage in moral culture is when we recognize that we ought to control our thoughts. Whatever makes any bad action familiar to the mind, renders its performance by so much the easier.' As Marcus Aurelius long ago said : ' Such as are thy habitual thoughts, such also will be the character of thy mind ; for the soul is dyed by the thoughts.'² Self-love is an instinct, a law of nature, and when we do violence to our own private feelings we are waging war against nature. The instinct of self-preservation should no more be condemned in man than it would be in animals who depend on their own instinctive self-love for ready escape from danger.

The *Lancet* (November, 1887), in referring to the prevailing follies of that day, remarks on the 'incessant tea-trinking, sipping eau-de-Cologne, and addiction to sensational novel-

ea coinquant hominem : de corde enim exeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemix.' St. Matthew, chapter xv.—(Vulgate).

¹ Darwin, *The Descent of Man*, pp. 188, 189.

² *The Thoughts of the Emperor M. Aurelius Antoninus*, English translation, 2nd edit., 1869, p. 112. Marcus Aurelius was born A.D. 121.

reading as examples of the prevailing spirit of self-indulgence ;' adding that ' the means of correction are not to be found in pharmacopœias or in regulations as to the safest methods of indulging the petty cravings of selfish desire. The real remedy will be found in a return to simpler or less artificial usages, and in the increasing recognition of the value of some guiding purpose, even in the leisure and the diversions of our lives.'

Speaking of intemperance among women, ' the Bishop of Liverpool, at a meeting to promote a home for inebriates in that city, attributes the deplorable increase of intemperance among women to grocers' licences. Archdeacon Lefroy said female drunkenness was not confined to the poorer class. Among the luxurious and influential there might not be excessive drinking of wine and spirits, as generally understood, but ladies who resorted to *sal volatile* took spirits in a form inaccessible to the poorer classes.'¹

The teaching embodied in the catechism places before humanity duty in all the relations of life, and if with the young the learning of the catechism were more generally insisted on, and if it were

¹ *The Times*, Thursday, February 2, 1888.

more acted upon, there would be less evil in the world. There cannot be a better instruction than that which has regard to one's duty to others, as well as one's duty to oneself. 'My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors, and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word nor deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.'¹

¹ 'L'homme tranquille, sobre, bien élevé, discret dans son langage, qui ne jure pas, qui n'a jamais un mot grossier, qui cède à son adversaire pour ne pas se disputer, sera

An old lady, whom I knew very well some years ago, happy in the knowledge that her six sons and four daughters, well brought up and well educated, were all out in the world—the sons in good professions, and the girls comfortably married—and all doing honourably and well, and consoled in the decline of her days by the consideration, affection, and esteem shown to her by all her children, being asked by an American friend what especial religious training had led to so good a result, replied: ‘I have brought up my children to love Christ, honour the Queen, and follow the teaching of the catechism. My husband and I have ourselves tried to live up to this, and we have endeavoured to make the young people’s home the centre of all happiness.’ And this, I believe, is the true secret of success in bringing up children well. Live up yourself to a noble standard of good, and, as those who believe in their own tenets have many converts,

maître du monde. C’est la religion du comme il faut, de la bonne tenue, du juste milieu. L’impie est un mondain, aux libres manières, parlant haut, riant à gorge déployée : L’homme pieux est un homme humble, pauvre, sage, laborieux, en opposition diamétrale avec la vanité de l’homme du monde.’—*Histoire du Peuple D’Israël*, Renan, Tome Quatrième, pp. 291–2.

so you will have sincere followers. As an old English squire said : ‘ I give all my sons a good education, and I tell ’em they must fear God, keep the laws,¹ and learn to hunt, fish, and shoot. That’s the way to make men of them.’ ‘ The Persian gentleman is the spiritual father of the British squire. He taught his sons to shoot, to ride, to speak the truth ; and then left them to educate themselves. He was devoted to his sovereign to a degree that astonished Herodotus ; and he loved a good glass of wine in good company.’²

‘ There is,’ writes Turgot, ‘ an instinct, a sentiment of what is good and right, that Providence has engraven on all hearts, which is anterior to reason.’³

‘ He that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And in the next place, look to your health ; and if you have it, praise God, and value it next to a good conscience ; for health is the second blessing that we mortals are

¹ ‘ Keep innocency and take heed unto the thing that is right ; for that shall bring a man peace at the last.’—Psalm xxxvii. 38 (Prayer-book version).

² Chambers.

³ Second *Discours en Sorbonne*.

capable of, a blessing that money cannot buy ; therefore value it, and be thankful for it.’¹

The great fault of the age we live in, no doubt, is that we live at such a high pressure and with so much movement in all directions that there is but little leisure for quiet reflection, and so we put aside many things to a more ‘ convenient season,’ which, however, never comes. Time passes so rapidly that our children are grown up before we are conscious that they have emerged from childhood.

The world is too much with us, late and soon,
Getting and spending we lay waste our powers.²

And when we do give ourselves leisure to think, so sad a view of good left undone and opportunities lost presents itself to our minds that we are often discouraged and will not even try in little matters to better what we know but too well needs mending.

Education should be pursued with children with regularity, and constant change of instructors should be avoided.

It is only by slow, patient, diligent exercise of

¹ Isaak Walton.

² Wordsworth.

the mind that any real and useful knowledge is acquired. People so often complain of those they place over their children. But if one is not satisfied, the remedy is in one's own hands. To keep any one and to continually grumble is excessively mean. Does not much trouble arise from expecting too much? We expect those who have had less advantages than ourselves to show the very qualities which we ourselves either have not or do not think it necessary to cultivate in ourselves. We look to quite a young, inexperienced person, to have that patience, that common sense, that knowledge of what is beneficial for or hurtful to our children, which we are perhaps deficient in ourselves, and we are not only disappointed when we do not find some poor girl gifted with every good quality, but we blame and scold her for the very things she cannot help. Too much is often expected of governesses, and they fail simply because there is so much looked for from them. It is thought that they will develop wonderful systems of control over spoilt, disagreeable children, whom their parents are at no pains whatever to control themselves.

As George Eliot says, 'We soak our children

in habits of contempt and exultant jibing, and yet are confident that we can always teach them to be reverent in the right place.¹ Children are allowed to run wild—are allowed to do as they like—and then they are expected to be obedient to a stranger. Unless the person so placed—as governess or tutor—is exceptionally gifted with a power of ruling, there will certainly be no obedience. Of comfort we will not speak; spoilt children are very disagreeable. Not happy themselves, they invariably cause discomfort to those around them. Parents should bear in mind that whatever person they place over their children, their children will be in that person's entire power; and according as the person they are placed under is capable of ruling them well, so will they go on in a satisfactory manner or otherwise. There are three ways of ruling: 1st, by gentleness;² 2nd, by coercion; 3rd, by fear. The first is the best; the last the worst way. Whoever is under the dominion of another has to go sooner or later the way that other wishes, whether it is agreeable or not. It is a great

¹ George Eliot, *Theophrastus Such*, pp. 151, 152.

² This does not mean want of firmness or absence of proper restraint.

blessing when the ruler and the ruled accord and are in harmony.

There is an old story which runs thus :—‘ There went to reside in Spain a man who, finding that donkeys were much used, and were not only most serviceable but were even necessary, the part of the country being mountainous, resolved to buy one. On purchasing the animal he was told the donkeys were not only exceedingly stubborn, always wishing to do what they liked themselves, but that they were disinclined to go at all unless you knew the secret of driving them. Seeing, however, all around that the donkeys went very well, he imagined the person saying this had some motive for his remarks. The man selling the donkey assured him that unless he knew the secret of donkey-driving neither the particular donkey bought nor any other would go properly. The man ridiculed what the vendor said, and assured him he felt quite equal to donkey-driving. The eventful morning arrived ; the donkey and his new master set forth. The animal started very well, but after a time went slower and slower, and finally refused to go. His master first used kindness, and tried to coax the animal, but finding this of no avail, and being

much irritated by the jokes of the passers-by, many of whom asked jeeringly "if he knew the secret of how to drive a donkey in Spain," he got in a passion and beat the donkey. All was of no avail—coaxing or beating—the creature would not go. Finding himself unsuccessful, he thought the donkey was perhaps unusually stubborn, and decided to get rid of it and buy another at a different place ; the second purchase proved exactly similar, and after buying three or four, finding himself unable to make them go, the man came to the conclusion that there must have been some truth in what the man of whom he bought the first had said. He went to him and asked him to tell the secret of how to make these donkeys go, but the man told him he only sold donkeys and could give no directions for making them go. Each one he then asked replied either that they could not tell, or laughed. In despair the poor man, finding it necessary to keep a donkey, and it being useless unless it would go, applied to an old man, a compatriot who kept several, and explaining his dilemma and that he was a stranger to the country and customs of the people, begged to be told the knack of how to make these donkeys do more than *very slowly*

walk. The old man replied, "Mon ami, c'est l'épingle qui fait marcher l'âne."¹ He then explained that all people in that part of the world made their donkeys go by the aid of a pin, which they inserted in the end of a stick, and which was not apparent to ordinary observers.'

With every one it is more or less the 'épingle,' or, in other words, pressure of one kind or another which makes them do many things. With grown people the 'épingle' is often surrounding circumstances. It is sad, however, when children make early acquaintance with the 'épingle,' and it should never be made the basis of making children submissive to the will of those over them. Gentle measures are best, more especially in educating, and it is much better and wiser to lead than to drive children, and, if people but knew it, much less trouble. The story ends thus : 'The man, being of a humane nature, averse to cruelty of any kind, came to the conclusion that he would buy quite a young donkey, and would train it to go without the use of a pin.'

It would be well if mothers, and all who have charge of children, would try and follow the

¹ 'My friend, it's the pin which makes the donkey go.'

example of the good man in this quaint old story, and having young creatures to train, would try and make them do what is required by quiet persuasive means, not losing their own temper, even when provoked—for those who cannot control themselves cannot rule others—and not thinking, as so many do, that the best and only system for teaching children is that which presupposes a certain amount of fear.

Too much travelling or going about is not good for children during the time they are pursuing their studies. Anything which causes a strain on the nervous system is harmful to the young. While children are growing, while their mental faculties are being taxed, they require not only proper repose and quietude of body (this does not mean absence of play, amusement, and proper recreation, which are most essential for children, and which I will refer to further on) but calmness and freedom from exciting causes. Too much mental excitement is at all times harmful to children. Overheated rooms and late hours are most injurious also to the the young. Regularity in and early going to bed, and early rising, are of essential value in promoting the health of children.

Early to bed and early to rise
Will make you healthy, wealthy, and wise,

says the old distich. 'Next to temperance, a quiet conscience, a cheerful mind, and active habits, I place early rising as a means of health and happiness. I have hardly words for the estimate I form of that sluggard, male or female, that has formed the habit of wasting the early prime of day in bed. Putting out of the question the positive loss of life, and that, too, of the most inspiring and beautiful part of each day, when all the voices of nature invite man from his bed; leaving out of the calculation that longevity has been almost invariably attended by early rising; to me, too late hours in bed present an index to character, and an omen of the ultimate hopes of the person who indulges in this habit. There is no mark so clear of a tendency to self-indulgence. It denotes an inert and feeble mind, infirm of purpose, and incapable of that elastic vigour of will which enables the possessor to accomplish what his reason ordains. The subject of this unfortunate habit cannot but have felt self-reproach, and a purpose to spring from his repose with the freshness of dawn. If the mere indolent luxury

of another hour of languid indulgence is allowed to overrule this better purpose, it argues a general weakness of character, which promises no high attainment or distinction. These are never awarded by fortune to any trait but vigour, promptness, and decision. Viewing the habit of late rising in many of its aspects, it would seem as if no being that has any claim to rationality could be found in the allowed habit of sacrificing a tenth, and that the freshest portion of life, at the expense of health, and the curtailing of the remainder, for any pleasure that his indulgence could confer.’¹

Too great a pressure should not be put on children. It should be seen that their studies are within their capacity by some one capable of judging. All learning should be gradual. It is of no benefit to push children forward with their studies to the disregard of their capacity for learning and their bodily health. ‘A great deal of energy is wasted in attempting to seize more than can be grasped.’² So much is now expected, in the matter of education, and children are kept so incessantly at work that

¹ Flint.

² Francis Galton, *English Men of Science*, p. 229.

the wonder is that they have the power of grasping and retaining any of the large bill of fare provided for them; that their tender, undeveloped little minds, by being so prematurely overtaxed, are not dwarfed and stunted, and rendered dazed and dull.

Dickens's description of Dr. Blimber's establishment¹ will apply to many modern schools. 'Dr. Blimber's establishment was a great hot-house, in which there was a forcing apparatus incessantly at work. All the boys blew before their time. Mental green peas were produced at Christmas, and intellectual asparagus all the year round. Mathematical gooseberries (very sour ones too) were common at untimely seasons, and from mere sprouts of bushes, under Dr. Blimber's cultivation. Every description of Greek and Latin vegetable was got off the driest twigs of boys, under the frostiest circumstances. Nature was of no consequence at all. No matter what a young gentleman was intended to bear, Dr. Blimber made him bear to pattern somehow or other. This was all very pleasant and ingenious, but the system of forcing was attended with its usual disadvantages. There

¹ *Dombey and Son*, pp. 100-111.

was not the right taste about the premature productions, and they didn't keep well.'

Many nervous complaints arise in a great measure from the mind being overtaxed, especially when young. Nothing is sadder to see than learning pursued at the expense of health. What is more melancholy than a feeble shattered body with a highly-strained mind, and by want of judicious care in pursuing education this is sometimes the lamentable result. Every one interested in, or having to do with, the education of young people should be mindful that for happiness in life 'Mens sana in corpore sano'¹ is essential, and should avoid all that might tend to render children weak or feeble, either in body or mind. Girls especially should be looked to in this respect. *Nature will not be trifled with*, and however older people may try to controvert the laws of health and think they can with impunity exhaust the brain and yet escape the result, delicate or impaired health, it is impossible for children to do so without the result being very soon apparent. Attention to the simple but necessary laws of health is needed in education, as well for learning to

¹ 'A sound mind in a sound body.'

be successful as for life to be a pleasure and not a burden—which it most decidedly is when health is chronically defective. People are too apt to forget that children's mental capacity, like their bodies, is in a growing state, and they too often also forget that what is very easy to grown people is difficult of attainment, and perhaps hard for children, to understand. The more developed intellect will readily grasp what is an enigma to a less advanced mind.

Children are set down as stupid, dull, wanting in capacity, mentally feeble, when it is often only that their minds are not sufficiently developed to comprehend. 'When I was a child I spake as a child, I understood as a child, I thought as a child.'¹ Some also are more easily fatigued mentally than others, over anything which requires concentrated attention. If it is seen in teaching any particular subject that the pupil is getting confused, inattentive, or, to use an old expression, muddled over it, it is best to go directly to something quite different. Probably on returning fresh to the lesson it will become clear and easy to comprehend. Too close application is always injurious. The

¹ 1 Corinthians xiii. 11.

present system of examination, with its consequent long and continuous study, presses heavily on young girls. The idea that girls can study as hard as boys without injury to health, is held by many eminent authorities to be an error.

The view held by old writers that, as a woman's brain is less than a man's, therefore *she is not capable, without injury, of the same amount of pressure in study, sustained effort, and concentrated hard work* is still put forward by many eminent scientific men as a conclusive reason against over-effort and over-pressure in study for girls. 'Seeing that the average brain-weight of women is about five ounces less¹ than that of men, on merely anatomical grounds we should be prepared to expect a marked inferiority of intellectual power in the former.'² At the meeting of the British Medical Association, September, 1887, too much brain-work for girls was strongly

¹ Sir James Crichton-Browne, F.R.S., writes to me anent brain weight. 'The female brain is in this country, on the average, five ounces lighter than the male brain.'

See Dr. Weissbach, *Anthropological Record*, iii. p. 50; also Professor Huschke's *Skull, Brain, and Mind in Men and Animals*.

² George F. Romane, *Men and Women*.

spoken against. Dr. Withers-Moore, in speaking of the injuriousness of excessive mental work for girls, said : ‘ Excessive brain-work in studying for competitive examinations is injurious to many young women of the middle classes, tending to their physical disqualification for the functions of motherhood.’ The importance of this to national welfare must be apparent to any one who carefully considers the subject. But in the education of the higher class of girls at schools it is often not so much the great amount of study which so injures as the *taking up too many subjects and the daily over-straining without the counterbalancing influence of due relaxation*—this it is which does so much harm, and may even in the end possibly produce the result indicated by Dr. Withers-Woore.

That an ordinary average education will in any way injuriously affect an ordinary average girl is unreasonable to suppose. I myself believe that *listless, objectless inactivity does more harm mentally and bodily* to young people than any amount of well-regulated, well-directed study.

In an interesting essay *Women and Work*, by the late Mrs. Pfeiffer, there is collected

together the opinions of several eminent medical men, such as Sir William Gull, Dr. Lionel Beale, Dr. Hermann Weber, Mr. Solly, F.R.S., Dr. Aldis, Dr. Langdon Downe, and others, to prove that rational study, rationally pursued, not only does no harm to the mind and body of the young, but tends in reality to have a beneficial effect. Mrs. Pfeiffer observes: 'The wisest physicians and teachers I have known are agreed in believing that mental discipline and exertion are great helps to healthy physical development; that the greatest curses of young ladyhood are listlessness, vacuity of mind, and the lack of serious purpose, and of interesting and useful occupation. For one person whose health has been injured by intellectual ambition and effort I believe there are fifty who have been far more seriously injured by frivolity, by mental idleness, and by indifference to the cultivation of their higher faculties.' Mrs. Pfeiffer continues: 'Something has to be risked on the part of parents whose children are so placed as to be compelled to earn their bread. The preparation for the work of life must be begun early if the fight is not to prove harder than need be in the end.'

After reviewing the various arguments for and against 'higher education' for women, Mrs. Pfeiffer, in conclusion, says: 'It does not lie within my present purpose or my competence to criticize the methods on which female education is at present pursued, further than to point out that, the movement being new, it would be contrary to all experience if there were no mistakes for the future to repair. The wonder is that, all error notwithstanding, so little of damage to health has ever been proved, and so much of benefit has to be set to the positive side of the account. In admitting the probability of error, I may say that what has most struck me is the general inadequacy of the amount of physical exercise, in those high and middle-class schools, even, where such exercise is claimed to be a speciality. An hour of calisthenic or light gymnastic movement once a week affords no just balancing up of the body against the mind. Though so large a portion of time could only be allotted to these movements once a week, it seems to me they should be repeated daily in school-hours, and would be found highly beneficial, especially by the younger scholars, in working off the effects of continued

attention. Five minutes of rapid movement between the lessons would restore the circulation of the blood and brighten and relieve the entire system. In the colleges where the students are resident, lawn-tennis appears to afford the sole opportunity for that disporting of the muscles so natural and so needful to healthy youth. Not to cast a word of reflection upon that popular game, a doubt may be allowed of its being all-sufficient in itself as a means of bodily training, and still less as a means of imparting grace and harmony to motion. Dancing, the art of moving rhythmically to music, as seen in the long-sustained movements of the minuet, would, if systematically studied, go far to remove the reproach of awkwardness which is not undeserved by English girls. The ways in which the strain of study is relieved to boys are manifold; and, although in their case it may commonly be carried too far, a leaf out of their book might well be taken in furnishing to girls more varied interests apart from work, and thus lightening the danger of that "worry" over it which is the chief peril to be guarded against in the feminine composition.'

The old theory that very highly educated

women are necessarily disagreeable is now quite out of date. The ancient term of reproach, 'blue-stockings,' levelled at literary women, has also passed into the shades of time. Lord Avebury (Sir John Lubbock) said, at the opening of the new school-room at the High School for Girls at Bromley (Kent):¹ 'It was extraordinary to look back now on the affectation of the last century about "blue stockings."'

People nowadays are all in favour of the higher education of women, and no one, except those very ignorant and prejudiced, will aver that a woman who 'writes books,' as it used to be *sneeringly* termed, is otherwise than agreeable and polished. Of course there are exceptions to every rule, and the fact of having a highly cultivated mind will not always endow the possessor with correspondingly agreeable qualities. The old idea, also, that a woman who gives a portion of her spare time to mental work is untidy, neglectful of her home, household duties, and family ties, is not founded on fact. The Mrs. Jellyby² of life exists, I am glad to say, more in fiction than in fact.

¹ *The Times*, Tuesday, October 23, 1888.

² Charles Dickens, *Bleak House*, p. 26.

I myself firmly believe that a woman whose spare time is fully and agreeably occupied makes a better wife, a better mother, a better mistress to her servants, than one whose time is frittered away in frivolous idleness. 'Mrs. Hall, the wife of Professor Asaph Hall, of the Naval Observatory at Washington, teaches her boys Greek and Latin, keeps pace with her husband's wanderings among the stars, is an expert housekeeper, a fine historical scholar, and is said to write delightful poetry.'¹

But if poet, artist, thinker,
Lend me some inspiring thought,
Must it follow that the duty
Of the woman is forgot?
No; 'tis you who err, believe me,
Thinking, as perchance you do,
That, because her brain is empty,
Woman's heart must beat more true.
'Tis not learning that unsexes,
'Tis not thought will make us cold,
Nor at sight of heavy volumes
Love on us relax his hold.
Woman is for ever woman;
O'er her life love rules supreme,
Though his kingdom be but fancy,
And the bliss he gives a dream.²

¹ *Pall Mall Gazette*, February 22, 1888.

² Catherine Grant Furley, *A Girton Girl*.

The rector of St. Andrew's University, the Right Honourable A. J. Balfour, in his Rectorial Address, observed of writing: 'I am prepared, indeed, to express sympathy, almost amounting to approbation, for anyone who would check all writing which was not intended for the printer.' If the writing indulged in does not interfere with any duties, household or otherwise, and is an occupation affording amusement and employment for idle hours, who, with justice, can cast undeserved reproach at a woman for using the talents she may be gifted with? Some of our most delightful writers have been women. That a clever woman is often the mother of a son remarkable for talent, history shows us; and the old maxim, 'a clever mother makes a clever son,' is being exemplified every day. Mr. Galton, in his *Hereditary Genius*, gives 'as examples of remarkable women the mothers of Bacon, Buffon, Condorcet, Cuvier, D'Alembert, Forbes, Gregory, Watt,' and others, and adds: 'It appears, therefore, to be very important to success in science that a man should have an able mother. Of two men of equal abilities, the one who has a truth-loving mother would be

more likely to follow the career of science.' I have heard people of intelligence argue that, because a girl is highly educated, and when a woman turns her talents to account, therefore her chances of marriage are less. If the subject were fully gone into, the idea would be found to have no foundation whatever. Most of the women who have achieved celebrity are, or have been, married. I think it is, perhaps, because, having achieved success, and being best known by their maiden name, most, on marrying, still retain that name for signature, that thus people lose sight of, or do not know of, their being married.

Mrs. Fenwick-Miller, in an article in the *Lady's Pictorial*, on the subject of women who, 'having made their maiden name famous, are compelled to exchange it for another at marriage,' says it is a great mistake to suppose clever women lose any chance of marrying happily and well by reason of the development of their talents, and further adds: 'M. E. Edwards, for instance, is not, and for many years has not been, what many people describe as the 'real name' of this well-known artist. Miss Edwards married, some twenty years ago,

a gentleman named Freer, who died ; and after some years of widowhood she remarried with Mr. J. C. Staples, whose name, according to prevailing custom, she would now bear, and doubtless does bear in private life. The woman's personality has been twice absorbed in a new cognomen : the artist could not afford to part with her identity in this fashion, and as an artist we still know " Mary Ellen Edwards." The familiar monogram " A. C.," or the fuller signature of A. Claxton, is the maiden name which continues to be used by the lady who has for several years been married to a Mr. Turner. These artistic instances are not unique. " Alice Havers " is now Mrs. Morgan ; " Henrietta Rae " is Mrs. Ernest Normand. Mrs. William Oliver, the well-known member of the Royal Institute of Water Colour Painters (one of the first ladies distinguished by election to that body), was for many years after her first husband's death the wife of Mr. Sedgwick, but always exhibited as Mrs. Oliver. In any other sphere in which women work the same custom is observed. With actresses it is universal. The same is the case with singers. Mdme. Antoinette Sterling is the wife of Mr. McKinlay ;

Mdme. Marian McKenzie is married to Mr. Williams; that Mdme. Albani and Mdme. Marie Roze are the wives of their respective business managers is well known; while Mdme. Patti's attempt to call herself "Nicolini," as a reminder to the public of her recent marriage, was a complete fiasco. Miss Braddon is the wife of Mr. Maxwell; Miss Florence Marryat has borne two other names in private life; Miss Mabel Collins is married.

'The fact is, however, that in all professions where the personality of the worker is of importance women have already learned, and have shown that they have learned, that the name cannot be lightly thrown away. The result is a practice of using an *alias*.'

All this clearly shows that talent, ability, and public work are no bar to marriage. It is a great blessing for mankind that the puerile ideas regarding clever women of previous generations are being merged in the more enlightened views and practice of the present age. The notion, also, which gains with some, that women who take up the higher branches of study, and those who take up medical and philosophic subjects, are plain-looking, and therefore, by the absence of

beauty being deprived of those attentions which fall to their handsomer sisters, have better reason for occupying themselves in such studies, is not founded either on fact.

I have known several ladies whose great success in medical and other branches of study was not accompanied by any lack of good looks. In the *Illustrated London News*, March 3, 1888, Mrs. Fenwick Miller, writing of a lady of some renown, then lately dead, said: 'The death of Dr. Anna Kingsford removes a remarkable and interesting personality from the ranks of what are commonly called "strong-minded" women. She was interesting, especially, as a striking refutation of the delusion (nearly extinct already, I hope, but vigorous and widespread twenty years ago) that a learned lady and an advocate of "woman's rights" must needs be personally ungainly and unattractive; "social failures," as a polite M.P. once observed; or, as it used to be said by lads in debating societies, "Women's rights are wanted only by men's lefts." Mrs. Kingsford was so rarely beautiful and personally attractive that perhaps these very qualities made her a little perilous to "the cause" in the opposite way

from that suggested by the gallant critics quoted. As I first knew her, when she was twenty-five years old, she was the most lovely woman I have ever seen ; golden hair crowning an oval face, with small, refined features, and a dazzling complexion.'

Nearly a hundred years ago a brilliant writer,¹ whose writings have been handed down, and which are even at this distance of time widely read and quoted, wrote what is equally applicable at the present time. 'If you educate women to attend to dignified and important subjects, you are multiplying beyond measure the chances of human improvement by preparing and medicating those early impressions which always come from the mother, and which, in the majority of instances, are quite decisive of genius. The instruction of women improves the stock of national talents, and employs more minds for the instruction and improvement of the world ; it increases the pleasures of society by multiplying the topics upon which the two sexes take a common interest, and makes marriage an intercourse of understanding as well as of

¹ Sidney Smith, *Edinburgh Review*, 1810.

affection. The education of women favours public morals ; it provides for every season of life, and leaves a woman, when she is stricken by the hand of time, not, as she now is, destitute of everything and neglected by all, but with the full power and the splendid attractions of knowledge—diffusing the elegance of polite literature, and receiving the homage of learned and accomplished men.’

Who would care to realize Diderot’s view of the decline of woman’s life ? ‘Time,’ writes Diderot,¹ advances, beauty passes, then come the years of neglect, of spleen, of weariness. It is in pain that nature disposes them for maternity ; in pain and illness, dangerous and prolonged, she brings maternity to its close. What is a woman after that ? Neglected by her husband, left by her children, a nullity in society : then piety becomes her one and last resource.’ One would not deny the consolation likely to be found in religion in advanced years, but few, I think, would advocate its being taken up so late in life, and then merely as the prop of one’s last days. Would one not rather wish

¹ *Essay on Merit and Virtue.*

religion to spread a halo over one's early as well as last years of life ?

‘ It is a great point in the economy of time that different kinds of work should be made to fill up different intervals. Hence the great value of having a variety of needlework, knitting, etc. ; for, besides the astonishing amount which may thus almost imperceptibly be done, a spirit of contentment and cheerfulness is much promoted by having the hands constantly employed. Habitually idle persons are apt to judge of the difficulty of being industrious by what it costs them to do anything they may happen to undertake, the movements of a naturally indolent person being composed of a series of painful exertions, while the activity of an industrious person resembles the motion of a well-regulated machine, which, having been once set at work, requires comparatively little force to keep it going. It is consequently by making industry a habit, and by no other means, that it can be thoroughly enjoyed, for if between one occupation and another time is allowed for sensations of weariness to be indulged, or for doubts to be entertained as to what shall be done next, with those who have much to do, all such

endeavours to be industrious must necessarily be irksome, if not absolutely laborious. A company of idle persons can keep each other in countenance to almost any extent, while there are few who cannot be made ashamed of idleness by having constantly before them an example of industry. There is no case in which example is more closely connected with influence than this.’¹

Every mother should herself set an example to her children of cheerful, contented industry. The idler is an exceedingly objectionable person—one who upsets even busy people. An idler at home with nothing to occupy, can any one be more intolerable? First sitting down with a great appearance of something akin to occupation. Then jumping up with an equal appearance of something of importance, which requires immediate attention. Anon, opening a book, reading a few lines—throwing it down with a listless sigh and a weary air. If there is a piano in the room, playing a few bars—all out of tune, so that it jars on every nerve—of some air imperfectly remembered. Then looking out of the window ‘with vacant speculation in the

¹ Mrs. Ellis, *Wives of England*, pp. 258–260.

eye,' 'like Uncle Ned's donkey.' Who is not familiar with that deplorable person, 'the, habitual idler' ? Alike a bore to self, relatives and friends. 'Much may be done in those little shreds and patches of time which every day produces, and which most men throw away ; but which, nevertheless, will make at the end of it no small deduction from the little life of man. Cicero has termed them *intercisiva tempora*, and the ancients were not ignorant of their value ; nay, it was not unusual with them either to compose or to dictate while under the operation of rubbing after the bath.' ¹

In the education and bringing up of children it is apt to be overlooked that daily occupation which will engage and bring into use the various faculties is most necessary ; not only to bring them up well, but is even necessary to their health. As grown people having nothing to do find the time hang heavy, equally young people who are not well occupied during the day find the time passes irksomely. To be well occupied is a source of happiness to young and old. The old saying, 'hard work never kills,' has a great substratum of truth. Just as after a day well

¹ Colton, *Lacon*, p. 306.

and fully occupied grown people have a feeling of fatigue, yet repose is the more welcome, the more appreciated, and the fact of having been fully employed enhances the rest—even gives zest to food—so also children occupied daily in a manner suitable to their age and strength are benefited both as to health and mind. Invariably the most cheerful, the most contented, pleasantest, nicest people are those who are daily fully engaged. In most cases gloom, depression, sour temper, irritability, lowness of spirits, and all kinds of morbid humours arise from want of proper occupation. And in some cases where the health is made an excuse for unpleasant variableness of temper it is not so much the health which is at fault as it is really the want of something definite to do which would engage agreeably the mind and so contribute to physical health.

An idler is a watch that wants both hands,
As useless if it goes as if it stands.¹

The way in which some persons wander aimlessly through life, finding everything more or less a bore, arises in a great measure from want

¹ Cowper.

of early training in 'self-amusement,' 'self-occupation.' I say 'self-amusement,' 'self-occupation,' because every one can feel amused and instructed when they have what will contribute to their amusement—every one can be busily occupied when they have their apportioned daily work; but it is quite another thing to amuse oneself—to quietly occupy oneself independent of any one, and to learn to find in the daily routine of life reason for cheerful contentment; and, as the power of contenting oneself in one's daily life is increased much by early training, the inculcating of this should not be lost sight of by those bringing up children.

The trivial round, the common task,
Will furnish all we ought to ask :
Room to deny ourselves ; a road
To lead us daily nearer God.¹

It is a great mistake not to give children suitable daily occupation when they are at home for the holidays. Many welcome their return to school merely because the holidays at home are a time of idle, listless, tedious inoccupation.

Absence of occupation is not rest,
A mind quite vacant is a mind distressed.

¹ Keble.

It is of no real benefit to children, however, to go on studying during the holidays, thus having no cessation from mental work. It is often overlooked that the mind requires rest as well as the body.

Many give their children holiday tasks, others have masters and teachers for them during the holidays; but to children and young people who have worked hard during the school months this is manifestly unfair and injurious. All medical authorities are agreed as to the danger of overworking the brain, and also as to the extreme necessity for perfect repose of the mind after a course of study. Many cases of serious injury and illness have arisen entirely through the too great anxiety of parents to push forward their children with their education. A holiday task is ever an irksome one—a kind of nightmare—an incubus—overcasting the child's otherwise, perhaps, agreeable holidays with a continual shadow. I have seen poor, hard-worked boys and girls completely worried with the needless and useless infliction of a long, intricate, holiday task. A very hard one, perhaps, 'because,' as I was told by an over-anxious parent once, 'you see there's such a

long time to do it in.' But length of time to perform a hard task in does not alter the nature of it. If you are given a month to do a very difficult task, and get no help whatever in elucidating the matter, I do not see how the mere fact of having a month rather than a week or two makes it any better or more likely to become more clearly comprehended.

With grown people, they will often by search find out a clue to making a subject clearer, but with children, they are in most cases debarred from this, and have no books of reference, nay, would not know how to set about searching for any remote hint bearing on a task set them to do. It must be all plain sailing if you want children to learn well and readily. In fact, during the holidays many a task is left untouched till they are nearly over, when there is a terrible scramble and bother to get that up in a few days which required the labour and attention of a longer period. I believe, where there is no set holiday work, children return to school not only much fresher and better able to work, but also more inclined to do so. I think all who have had the subject under personal observation are agreed as to the benefit to the child

of keeping school-work for school, and that children who really work well at school should have entire relaxation from study at home. The system of double work—hard work to late hours at home on tasks brought home to do—and continued study in holiday-time, does not answer in the long run.

The late Mr. Payn wrote à propos of home tasks :¹ ‘ “ A Mother of Five ” has been protesting against the custom of certain School-Board masters of giving “ home lessons ” to be learnt by her daughters, who afterwards appeal to *her* for educational assistance :—“ Mother, is this sum right ? ” (when she is engaged on quite other calculations) or, “ Mother, this parsing drives me mad.” I sympathize with this oppressed woman from the bottom of my heart, and do most earnestly hope that this domestic persecution will not extend to persons in a higher rank of life. Conceive a young gentleman coming home from his public school and asking Paterfamilias to help him with his parsing ! If any adult can make either head or tail of the Latin “ primers ” now in (so-called) use at our

¹ ‘ Our Note Book,’ by James Payn, *The Illustrated London News*, February 11, 1888.

higher educational establishments, I will give him a box of cigars and a bottle of the best brandy. Grammar, lest our youth, I suppose, should gorge themselves to repletion with that attractive subject, has been rendered of late years absolutely unintelligible. Even a boy, one would hope, would not have the brutality to ask the person to whom he owes his being questions about grammar. If this inquisition, however, is to take place, it doesn't much matter what he asks. The word "home" will no longer have a meaning in our language. For what does Paterfamilias now know, not, indeed, about grammatical primers, but even about the things that he did know when at school? In nine cases out of ten he knows absolutely nothing of them. If he takes up an examination-paper which has been set for his son of twelve years old, it might just as well be Sanscrit, as far as he is concerned. It is all very well to say "every schoolboy knows," and apply it in a depreciatory sense; but, at all events, every schoolboy knows a deal more of that examination-paper than Paterfamilias. Those neat little propositions in Euclid, those charming lines from the Seven against Thebes, those admirable

extracts from Livy, where the deuce have they, I wonder, gone to ? (*I haven't got 'em.*) There are persons of culture, I understand, who still take an interest in these matters ; but, generally speaking—say in ninety-nine cases out of a hundred—people don't. They are in our system, of course—doing us no end of good ; but we are not going to be tapped for them by boys who ought to be taking them into *their* systems at first hand from the schoolmaster. We have borne a good deal from that highly cultivated person, but the bubble of high-class education does not dazzle us quite so much as it used to do : and, lest he “learn by proof, in some wild hour, how much the Wretched dare,” let him leave us our hearths and homes unharried by the inquiring schoolboy.’

While at their studies children should be made to give their whole attention to their work. Darwin remarks of attention :¹ ‘Hardly any faculty is more important for the intellectual progress of man than attention.’ Perseverance should also be carefully encouraged. Perseverance is a big item in all success. The man with the most perseverance is the most successful.

¹ *Descent of Man*, 2nd edit., p. 111.

The child who constantly puts unfinished work and tasks aside, never to be looked at more, is in later life the man or woman who never settles down to anything requiring perseverance.

Victor Hugo remarks : ¹ ' Les opiniâtres sont les sublimes. Qui n'est que brave n'a qu'un accès, qui n'est que vaillant n'a qu'un tempérament, qui n'est que courageux n'a qu'une vertu ; l'obstiné dans le vrai a la grandeur. Presque tout le secret des grands cœurs est dans le mot *perseverando*. La persévérance est au courage ce que la roue est au levier, c'est le renouvellement perpétuel du point d'appui.' ²

Too much restraint is often exercised over children when school hours are over. They are hardly allowed to laugh, and generally, except the little amusements they make for themselves, there is no diversion provided for them. One has, however, only to observe how

¹ *Lettres de Victor Hugo*, édition première.

² ' The man who is pertinacious (dogged) is sublime. He who is only daring acts only by fits ; he who is only valiant, by temperament ; he who is only courageous has but one virtue. The man who holds pertinaciously (doggedly) to truth attains to greatness. Almost the whole secret of great characters is in the word '*perseverando*.' Perseverance is to courage what the wheel is to the axle, the continuous renewal of the fulcrum.'

children reproduce their daily life in their play, and how they mimic and imitate the manners and customs of those around them, to be irresistibly drawn to the conclusion that play even is to a certain extent an educating process. The point too generally lost sight of in the training of the young is the faculty of imitation. Darwin observes : ¹ ‘ The principle of *Imitation* is strong in man.’ And the works of Dr. Bate-
man ² and Vogt ³ on diseased conditions of the brain tend to prove how inherently strong is this quality in man. Children are necessarily more impressed by seeing how their elders conduct themselves under certain circumstances than by being merely told how to behave. There is no doubt that the faculty of observation is not sufficiently cultivated in the young. The training of the memory is also too much neglected. The association of the memory of places and events with objects and even certain smells is one of the attributes of human nature, as it is also of animals. ⁴

¹ *Descent of Man*, 2nd edit., p. 110.

² *Aphasia*, 1870, p. 110.

³ *Mémoire sur les Microcéphales*, 1867, p. 168.

⁴ *Facultés Mentales des Animaux*, 1872, tom. ii. ; Dr. Hayes, *The Open Polar Sea*.

Dr. Maudsley writes ¹ of the sense of smell in man that it 'is singularly effective in recalling vividly the ideas and images of forgotten scenes and places.' Often a particular smell will recall to the mind long-passed events. I myself never smell camphor that my mind does not revert to Venice, with its stately palaces, quaint gondolas, and thousand and one beauties. When there, I always carried camphor about with me on finding the smell of the water in the side canals occasionally disagreeable. I often inhaled it, and now, when I smell camphor, instantly my memory travels back to a long-passed time, associated with this odour. In imagination I am again in the poetical city of the Doges. The 'Canalazzo' is glistening in the moonlight, the gondolas are flitting about with their glancing lamps, and I stand gazing out on the twinkling lights of the peaceful city, lulled and soothed by the lap of the water below me.

Darwin writes : ² 'We should bear in mind

¹ *The Physiology and Pathology of Mind*, 2nd edit., 1868, p. 134.

² *Descent of Man*, 2nd edit., p. 611. See also Leibnitz, *Des Perceptions Insensibles. Des Disposition innées de l'âme et de l'esprit*, Gall. *Physiologie philosophique des sensations de l'intelligence*, Guerdy.

that the activity of the mind in vividly recalling past impressions is one of the fundamental though secondary bases of conscience. This affords the strongest argument for educating and stimulating in all possible ways the intellectual faculties of every human being. No doubt a man with a torpid mind, if his social affections and sympathies are well developed, will be led to good actions, and may have a fairly sensitive conscience. But whatever renders the imagination more vivid, and strengthens the habit of recalling and comparing past impressions, will make the conscience more sensitive, and may even somewhat compensate for weak social affections and sympathies.'

It is a great blessing that the imagination plays so large a part in the lives of children. That they can find amusement out of so many trivial things. With the young, anticipation holds a prominent place. With the old, alas ! it is all more or less retrospection, and the only comfort derived from the process is the conscious sense of rectitude in the life past.

It is most unreasonable to keep children always in a subdued and quiet state, although it is well for them to learn how to sit still. They

should have 'a playtime,' when they should be allowed to romp and play and laugh as they like. The games of children are invariably of great benefit to them.

Behold the child, by nature's kindly law,
Pleased with a rattle, tickled with a straw ;
Some livelier plaything gives his youth delight,
A little louder, but as empty quite ;
Scarfs, garters, gold, amuse his riper stage,
And beads and prayer-books are the toys of age ;
Pleased with this bauble still, as that before,
Till tired he sleeps, and life's poor play is o'er.¹

Men are but children of a larger growth.²

There is at the present day too much bookishness. With many young people it's all read—read—read—*indiscriminate reading*, and in many instances to the exclusion of much that is valuable to learn early and may be useful for their future life. The 'object lessons' taught by toys were of manifold value. I am often sorry to see toys so neglected by the rising generation. The gun, the model yacht, the mechanical engine, the soldiers, all taught the boy many things, just as the girl also learnt useful lessons (as Carlyle takes note,³ from her doll—if it was only

¹ Pope, *Essay on Man*, epistle xi.

² Dryden, *All for Love*, act iv. sc. 1.

³ 'In all the sports of children, were it only in their break-

the art of sitting still contentedly without the ceaseless fidget and restlessness of the modern town child. Employed with her doll a little girl often learnt the care necessary for her future baby, and spent valuable time in useful occupation. Dressing and undressing her doll, buying and making clothes for it, her mind had continual varied, agreeable recreation suited to her age. The doll still reigns in France, but I am afraid its day amongst the little ladies of England in this advanced age has departed, to the loss of the future English mother. The French girl always owns her 'weakness' (is it a *weakness*?) for dolls, and the doll shops in Paris at Easter are visited by the old as well as the young.

The sweet rippling laughter of childhood—unrestrained, unconventional—can any sound be more delightful? Why will people check

ages and defacements, you shall discover a creative instinct ("schaffenden Trieb"). The mannikin feels that he is a born man, that his vocation is to work. The choicest present you can make him is a tool; be it knife or pea-gun, for construction or for destruction; either way it is for work, for change. In gregarious sports of skill or strength the boy trains himself to co-operation for war or peace, as governor or governed; the little maid, again, provident of her domestic destiny, takes with preference to dolls.' Thomas Carlyle, *Sartor Resartus*, p. 70.

and subdue the gleeful laughter of childhood ? Never vulgar—never coarse—yet are people for ever checking one of the sweetest sounds of earth—the melody of this rough world. Do not be afraid, the little ones won't laugh too much. Alas ! sorrow, with its dark attendant shadows, will soon enough overtake them, and then good-bye to the bright laughing days. Let them at least have the memory in the dark days of the sunny ones that have gone. ‘ When I laughed and I sang, and joy was in my heart.’ That the English are not a mirthful or cheerful race is universally admitted, and their children, from their cradle, too often are brought up in an atmosphere of dulness, and thus, life being an irksome uniformity, they become possessed of that hypochondriasis which is the bane of the race.

‘ The English of the fashionable world make business an enjoyment, and enjoyment a business ; they are born without a smile ; they rove about public places like so many easterly winds—cold, sharp, and cutting ; or like a group of fogs on a frosty day, sent out of his hall by Boreas, for the express purpose of *looking black at one another*. When they ask

you, "how you do," you would think they were measuring the length of your coffin. They are ever, it is true, *labouring* to be agreeable ; . . . like the royal philosopher of Prussia, lives pass in conjugating the verb, *je m'ennuie*." ¹

Truly, from the select 'at home,' 'to meet their Royal Highnesses,' where, despite the selectness of the assembly, the said 'Royal Highnesses' undergo the usual amount of stolid British staring—and the ponderous solemnity of the 'city banquet,' of ancient renown, varied only by the toasts and the reiterated 'Pray charge your glasses ; pray charge your glasses !' ²—to the 'season dinners' of young Mr. and Mrs. Jones, whose great anxiety for their success shows itself so visibly on their countenances, to the disconcertment of their guests—more or less silent dulness exhibits itself everywhere amongst the English. Laughter, loud and boisterous, coarse jokes, do not bespeak merriment or cheerfulness. What is meant by the absence

¹ Bulwer Lytton, *Pelham*, p. 291.

² The Toast Master, who stands behind the Lord Mayor, has onerous duties to perform. 'Pray charge your glasses ; 'pray charge your glasses !' was his cry.—*City Banquet*.

of dulness must, more or less, be a mental condition, and must rest with ourselves to make our own state. 'Joy,' says Hufeland,¹ 'is one of the greatest panaceas of life. Laughter, that external expression of joy, is the most salutary of all the bodily movements; for it agitates both the body and the soul, at the same time promotes digestion, circulation, and perspiration, and enlivens the vital power in every organ.' Steele writes: ² 'Cheerfulness is always to be supported if a man is out of pain, but mirth to a prudent man should always be accidental. It should naturally arise out of the occasion, and the occasion seldom be laid for it, for those tempers who want mirth to be pleased are like the constitutions which flag without the use of brandy. Therefore, I say, let your precept be, "Be easy." That mind is dissolute and ungoverned which must be hurried out of itself by loud laughter or sensual pleasure, or else be wholly inactive.'

In a most entertaining little book ³ the result of gloomy restraint and its chilling

¹ Christopher William Hufeland, M.D., Public Lecturer on Medicine at Jena, 1797, *The Art of Prolonging Life*, p. 79.

² *Letters*.

³ *Friend MacDonald*, p. 85.

effects are amusingly described; the following so exactly reproduces my own ideas that I will quote verbatim: 'Gaiety is produced by an agreeable sense of existence; it is the reflection of a generous sun in temperate climates. Austerity banishes familiarity from family life and engenders constraint. I have seen Scotch homes where laughter is considered ill-bred, and the joyous shouts of children are repressed. I felt ill at ease there; that reserve, inspired by an overdrawn sense of propriety, paralysed my tongue, and I could only answer in monosyllables the monosyllabic remarks of my host and hostess.' 'When we are in health we take little count of the racket of English life, which may keep apathetic minds from stagnation, but which causes needless wear and tear to active ones, suggesting nothing useful, and teasing, distressing, and wearying. I have heard German professors speak with wonder at our waste of energy in mere fidget and in so-called amusements, which are mostly very dull, and contrast the successful laboriousness of the lives they lead, and they are a happier people than we are.'¹ 'Je n'appelle pas gaieté

¹ Francis Galton, *English Men of Science*, p. 230.

ce qui excite le rire, mais un certain charme, un air agréable qu'on peut donner à toutes sortes de sujets, même les plus sérieux.' ¹

'How much lies in laughter: the cipher-key wherewith we decipher the whole man! Some men wear an everlasting barren simper; in the smile of others lies a cold glitter as of ice; the fewest are able to laugh—what can be called laughing—but only sniff and titter and snigger from the throat outwards, or, at best, produce some whiffling, husky cachinnation, as if they were laughing through wool. Of none such comes good. The man who cannot laugh is not only fit for treasons, stratagems, and spoils, but his whole life is already a treason and a stratagem.' ²

'The contagion of laughter, in a theatre or out of it, is an altogether wholesome and beneficent thing. How it unseats black Care from our backs! How it carries away, as on a fresh spring breeze, a whole swarm of buzzing worries and grievances! How it warms our

¹ La Fontaine, *Preface to Fables*. Translation: 'I do not call that gaiety which excites laughter, but a certain charm, an agreeable air which one can give to all kinds of subjects, even the most serious.'

² Thomas Carlyle, *Sartor Resartus*, p. 31.

hearts for ever after to the people with whom we have once shared a good honest *fou rire* ! “Behold how good and pleasant a thing it is for brethren to dwell together in amity,” and (with all respect let us add) in hilarity ! A good joke partaken with a man is like the Arab’s salt. Our common emotion of humorous pleasure is a bond between us which we would not thereafter lightly break.’¹

Girls are more checked in laughter than boys, but this should not be. ‘The last and worst thing that can be said of a nation is that it has made its young girls sad and weary.’²

Children should be made to take up something as a study with a view to its being in the future a source of amusement.

Musical instruments of various kinds—the piano, organ, harp, violin, mandoline, flute—painting, carving, modelling ; and many other things, such as sketching, etching, zoology, botany—afford a pleasing source, not only of amusement, but of occupation, and may all be begun by the young. When it is possible young people should be taught music and

¹ Francis Power Cobbe, *The Education of the Emotions*.

² Ruskin’s *Ethics of the Dust*.

singing—music has a refining influence, and is a source of pleasure to young and old. Although we may not feel inclined to go so far as Shakespeare, who wrote: ‘The man that hath no music in himself, nor is not moved with concord of sweet sounds, is fit for treasons, stratagems, and spoils,’¹ yet we all feel that music cheers, enlivens, and brightens existence. What would the world be without music?

In the early Bible history of the world music is mentioned (Genesis iv. 21) and no people, however primitive, but have musical instruments of some kind or other. Nearly everywhere now is heard the tinkle of the piano; and from the poor man who is not afraid to say he enjoys his piano-organ, and is content to contribute his penny to its support, and the poor child who in the gaiety of her young heart dances in the street unrestrainedly and with native grace to its lively tunes, upwards to the lovers of Handel, Beethoven, Mozart, Rossini we all feel in some sense touched by music.

Shakespeare’s view of the reason why music exists is one quaintly put, but is given with his wonted insight into the needs of mankind.

¹ *Merchant of Venice*.

‘Preposterous ass!’ writes the great moralist, ‘that never read so far, to know the cause why music was ordained. Was it not to refresh the mind of man, after his studies or his usual pain?’ From a very early period music and drawing have been recognized as important factors in the education of the young. ‘We are told that drawing and music were taught in all the Grecian schools 400 B.C.’²

Dull, quiet children, of a calm, phlegmatic temperament, require stimulating, and can, without harming them, bear change and excitement which would have a very prejudicial effect on excitable, vivacious, nervous children who are always the better for quietude, regular routine, and freedom from excitement. Nervous children should be kept from all things and all kinds of study which are likely to increase their natural disposition.

In bringing up children, people rarely take into consideration their disposition and nature, both physical and mental. Hereditary predisposition, also and the fact that children differ are overlooked. The common mistake is too

¹ *Taming of the Shrew.*

² W. Cave Thomas.

often made of thinking all the children of a family are alike, whereas, even in a family having *the same parents* the nature and character of each child differs, and it will rarely, if ever, be found that two children are exactly similar in disposition. 'Children of the same parents vary in size, feature, complexion, character, and constitution, often very obviously, but sometimes too obscurely for cursory detection.' ¹

Many are apt to treat children as if they are another order of creation, different to themselves, not subject to the some mental emotions of pleasure, joy, grief, sorrow, pain. And they also sometimes look upon them as not having the same nervous system that all humanity is endowed with; in fact, they regard children as being without nerves; whereas the nervous system in children is more highly developed, and is more sensitive, than it is in after-years, when time's hardening influence, contact with the world, and increased power of self-control have blunted and destroyed their more delicate perceptions. Looking on children as more or less mechanical beings, unendowed with the

¹ *The Story of Creation*, Edward Clodd, p. 166.

nervous susceptibilities and finer emotions of man, does a very great deal of mischief.¹

Nationality has also a great influence on disposition. You would not expect a Spaniard, an Italian, a German, a Russian, or even a French, English, Irish, or Scotch person to be similar in either appearance or disposition. The proud, self-restrained Spaniard; the bright vivacious Italian; the calm, phlegmatic German; the cold, reserved Russian; the graceful, versatile French; the honest, undaunted English; the easily led, impulsive Irish; the brave, clever Scotch, have each their different natures, which are inherited by their descendants. If, then, nations differ so materially, equally the children of those who have themselves married, or who have had in previous generations relatives married to, people of a different nationality to their own, differ, and the children or descendants will probably inherit the disposition, peculiarities, or characteristics of the people they are descended from.

¹ See *Huxley's Elementary Physiology* (p. 306) for the *Nervous System, and its Reflex Effect on Actions of the Body*, and *Recherches sur les Fonctions du Système Nerveux*, Paris, 1824.



GRANDFATHER.



GRANDSON.

That likeness to ancestors is inherited there can be no doubt. It is very wonderful sometimes to see the resemblance of children to old family portraits. I have a photograph of a little boy which in face is *so exactly like* a miniature of the child's grandfather (mother's father) at the same age that every one thinks the two likenesses are of the same child, only at different times. Yet the one was taken within the last twenty years and the other painted over eighty years ago.¹ And why should not the mental characteristics correspond if the outward resemblance is so complete? There are some who hold that environment, surrounding circumstances, the influence of daily life make the individual, and that to heredity but little must be conceded as exercising any important part in the formation of character. Others, on the other hand, look upon heredity as a large and most important factor in the determination of individual character. Few who have made a study of heredity from its practical standpoint have any doubt of its exercising a large influence on mankind.

‘Physical organization, of which moral is the offspring, transmits the same character from

¹ See illustration.

father to son, through a succession of ages. The Apii were always haughty and inflexible, the Catos always severe. The whole line of the Guises were bold, rash, factious ; compounded of the most insolent pride and the most seductive politeness. From Francis de Guise to him who, alone and in silence, went and put himself at the head of the people of Naples, they were all, in figure, in courage, and in turn of mind, above ordinary men. I have seen whole-length portraits of Francis de Guise, of the Balafre, and of his son : they are all six feet high, with the same features, the same courage and boldness in the forehead, the eye, and the attitude. This continuity, this series of beings alike is still more observable in animals ; and if as much care were taken to perpetuate fine races of men as some nations still take to prevent the mixing of the breeds of their horses and hounds, the genealogy would be written in the countenance and displayed in the manners.”¹

Weismann remarks (the *Germ—Plasm*, p. 290) : ‘ In some families it certainly appears as if the perfect type (“ Habitus ”) of an ancestor had been transmitted with great constancy

¹ *Voltaire’s Philosophical Dictionary*, Article ‘ Cato.’

to the children through a great number of generations. . . . Thus the high forehead, widely-separated eyes, and small mouth of the imperial family of the Cæsars, the large and peculiarly hooked nose of the Bourbons, and the projecting lower lip of the Hapsburgs, can all be traced through several generations.

Galton writes: 'The family tie has a real, as well as a traditional significance. The world is beginning to awaken to the fact that the life of the individual is in some real sense a prolongation of those of his ancestry. His vigour, his character, and his diseases are principally derived from theirs; sometimes his faculties are blends of ancestral qualities; but more frequently they are mosaics, patches of resemblance to one or other of them, showing now here and now there. The life-histories of our relatives are prophetic of our own futures; they are far more instructive to us than those of strangers, far more fitted to encourage and to forewarn us.

'If there be such a thing as a natural birth-right, I can conceive of none superior to the right of the child to be informed, at first by proxy through his guardians, and afterwards person

ally, of the life-history, medical and other, of his ancestry. The child is thrust into existence without his having any voice at all in the matter, and the smallest amend that those who brought him here can make is to furnish him with all the guidance they can, including the complete life-histories of his near progenitors.' ^{1 2}

Macaulay's ³ 'A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants' is equally applicable to individual as to national existence. 'More majorum' has its significance for modern as for past society.' There is not the slightest doubt, if people would recall to mind peculiarities, talents, foibles, weaknesses. and failings of near and even remote relatives, they might, in bringing up children, to a certain extent, not only guide and direct a child, but could by training give a direct bias for good. Unfortunately we are always looking at the higher attributes of our families—the bravery,

¹ See also *The Story of Creation*, Edward Clodd, pp. 188, 223.

² *Inquiries into Human Faculty*, Francis Galton, pp. 43, 44.

³ *History of England*, p. 239. vol. iv.

the talent, the cleverness—and we completely overlook the lesser, but equally the attributes, and which may be inherited, of individual existence—the cowardice, the falsehood, the meanness¹—and in overlooking these ignoble, but too natural, accompaniments of family character we miss the power of training our children aright. Every family has some good in its history, and we all have some miserable family failings. Look to the petty vices of human nature. The good qualities will develop, and the virtues will take care of themselves.

‘There is not the least inherent improbability, as it seems to me,’ writes Darwin,² ‘in virtuous tendencies being more or less strongly inherited ; for, not to mention the various dispositions and habits transmitted by many of our domestic animals to their offspring, I have heard of authentic cases in which a desire to steal and a tendency

¹ ‘In infancy, the impulses are all of them irregular ; a child is cruel, cunning, and false, under the slightest temptation, but in time learns to control these inclinations, and to be habitually humane, frank, and truthful.’—Chambers’ *Vestiges of Creation*, twelfth edition, p. 389.

² *Descent of Man*, Darwin, 2nd edit., revised and augmented, 1888, vol. i. pp. 189, 190. To be found at the British Museum Library.

to lie appeared to run in families of the upper ranks ; and, as stealing is a rare crime in the wealthy classes, we can hardly account by accidental coincidence for the tendency occurring in two or three members of the same family.¹ If bad tendencies are transmitted, it is probable that good ones are likewise transmitted. Admitting for a moment that virtuous tendencies are inherited, it appears probable, at least in such cases as chastity, temperance, humanity to animals, etc., that they became first impressed on the mental organization through habit, instruction, and example, continued during several generations in the same family.'

'In regard to the moral qualities,' continues Darwin,² 'some elimination of the worst disposi-

¹ 'It is a law of organization, that emotions much indulged in produce a change in the constitution of the being indulging in them. His character is so far changed, and this quality becomes liable to hereditary descent. It may reappear either in his own immediate offspring or some more remote descendant ; for hereditary qualities often pass over intermediate generations. Thus, one human being has his organization determined to vice merely because of the ill-controlled feelings of a parent, or other predecessor. . . . What is a habit in parents, becomes an inherent quality in children.'—Chambers' *Vestiges of Creation*, twelfth edition, 1884, p. 390-1.

² *The Descent of Man*, pp. 210-1.

tions is always in progress, even in the most civilized nations. Malefactors are executed, or imprisoned for long periods, so that they cannot freely transmit their bad qualities. Violent and quarrelsome men often come to a bloody end.¹ The restless, who will not follow any steady occupation—and this relic of barbarism is a great check to civilization²—emigrate to newly-settled countries, where they prove useful pioneers.’ The subjoined from a leading article in the *Times*, November 17, 1887, shows the indivisible connexion between hereditary proclivities and outward acts of the bodily frame :—‘ What schoolmasters often mean by education will be more easily imparted to children who have themselves received physical training, or to children whose parents possess manipulative skill, than to others. Among the children of the higher classes, as a rule, a considerable capacity for manipulative skill comes as a birth-right. The parents play musical instruments, they write, they draw, they follow a hundred pursuits or amusements which require the

¹ The blood-thirsty and deceitful men shall not live out half their days.—Psalm lv. 25.

² See also *Hereditary Genius*, 1869, p. 347.

dexterous use of their fingers, and their children inherit the facilities thus acquired and readily follow the parental example. The excessive manual awkwardness of the children of unskilled labourers must be seen to be believed ; but it may be illustrated by saying that the industry of silk-throwing was driven out of one district in England because the children were not able to piece the silk without an amount of waste which was destructive of profit. They had hands and a grasp, but practically no fingers or delicacy of touch.'

The *British Medical Journal* (August 1888) writes :—' In the endeavour to lessen pauperism and crime, it is necessary to appreciate the fact that the physical conditions producing the tendency to failure should be recognized early in the educational career.¹ Much good might be done by early training of children with feeble brains and bodies. The children of those who have failed in maintaining a social position, inheriting a tendency to fail likewise, need a

¹ See *Education*, by Herbert Spencer, pp. 15 to 32, for reasons in favour 'of an acquaintance with the principles of physiology in educating the young.'

careful and prolonged training to eradicate impressions received by their inheritance, and to bring them into harmony with the duties and responsibilities of a self-reliant life. We maintain that children whose make of body or of brain is lower than the average, or whose parentage points to inherent weakness, are a source of social danger ; from among them come a large proportion of paupers and criminals. When such children are known, it is wise to take exceptional care to cultivate their intellectual and moral faculties, and by prolonged training or supervision to bring them under the influence, of the ordinary rules and manners of society.’¹

It is an accepted fact, founded on science, that in a third generation hereditary peculiarities and diseases, such as insanity, scrofula, and other maladies, are often again developed, and sometimes with greater intensity. Darwin writes : ‘ Insanity is notoriously often inher-

¹ ‘ But upon this platform of circumstances or within this wall of necessity, we have still the power of creating a life for ourselves by the informing energy of the human will.’—‘ The Community of Wives and Children ’ *Dialogues of Plato*, Jowett, vol. iii.

ited ;' ¹ and adds : ' Deteriorated mental powers likewise run in the same families.' ²

There is a history in all men's lives,
Figuring the nature of the times deceased,
The which observed, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life. ³

Many hold that strange defects are often inherited from a previous generation. Dr. C. H. H. Spronck, in the *Archives Néerlandaises*, gives an account of a man who had on his left hand two thumbs and four normal fingers. It is not generally known that in man, as in all the mammalia, the typical number of digits is seven. Cases where the number of fingers exceeds five are not diseases, but, as Darwin contends, reversion to a primitive ancestral type. ⁴ ⁵

¹ *The Descent of Man*, Darwin, 2nd edit., revised and augmented, 1888, vol. i. p. 190.

² *Ibid.*, p. 41.

³ Shakespeare.

⁴ See Dr. Burt Wilder on 'Supernumerary Digits,' *Massachusetts Medical Society*, vol. ii. No. 3, 1868, p. 9. For further most interesting facts with regard to the descent of natural or acquired peculiarities to the second and remoter generations, see Dr. Theodor Waitz's *Introduction to Anthropology*, edited in English by J. F. Collingwood, also M. Broca's (of Paris) work on *Hybridity*, translated into English and edited by Dr. Carter Blake.

⁵ 'Polydactylism in Man,' *Scientific News*, January 13,

Nothing is so delightful as seeing fresh objects.

Variety's the very spice of life
That gives it all its flavour.¹

Nothing is so enlightening, educating, elevating as breaking away from one common narrow round. Seeing new and unfamiliar objects, and relieving the brain from one ordinary, monotonous routine by giving new food to the mind for fresh thoughts, is good for mind and body alike. Children require change as well as those older.

We reprove children for being what we term inquisitive, quite forgetting that it is by observation and inquiry that the mind is expanded and enlarged. In many instances it is a mistaken censure. Children are not so much *inquisitive* as *inquiring*, and, given a right direction, this spirit of inquiry would lead to good results.

It is very cruel, as well as dangerous, allowing young children to have puppies, dogs, kittens, cats, birds, mice, squirrels, to play with how they like. The instilling of the principle of kindness to animals should not be neglected in the educa-

1888. *Researches into the Physical History of Man*, vol. ii. p. 536; and *The Germ-Plasm*, Weismann, pp 429-430.

¹ Cowper.

tion of children ; at the same time I am more than doubtful if the keeping of animals, such as birds, mice, rabbits, etc., favours the creation of this. Children after a time, when they have to look after the pets themselves, often feel it to be a bother, and so become careless in their care of them, and thus, instead of growing more tender-hearted by the fact of having the charge of what is dependent on them for sustenance and comfort, they become not only wearied by that which entails the constant exercise of thought, but even cruel and wanting in heart. One hears it said, ' I wish to make my children fond and careful of animals, so I let them have pets.' The sentiment is good, but are we as careful as we should be in the carrying of it out ? If you want children really to take an interest in animals, let them study animal life in its natural state, not by having poor little caged-up mice, squirrels, rabbits, or silkworms.

It is most distressing to see how those knowing nothing of the habits of the animals (kept in a state of captivity), or the food required to keep the poor creatures in a healthy state, yet keep such under the most unhealthy conditions, and care nothing for the pain they may suffer in dying

a slow, lingering death. Master Tommy comes home from school. He requires a little diversion, which will be well afforded by his pets—so out Mr. Dormouse is taken. ‘He won’t wake up,’ says Master Tommy. ‘But I want to play with him. I’ll put him in front of the fire. He always gets lively when he’s before the fire.’ Of course the poor little creature will wake up when nearly scorched. Again, the cage containing the mouse or the squirrel slips out of Master Tommy’s hand (of course it’s only an accident); it falls on the floor. What about the shock felt by the unhappy occupant of the cage? ‘Tommy, dear,’ says mamma in the morning of a bitter winter’s day, ‘where did you leave the dormouse last night?’ ‘Oh, I forgot him,’ says Master Tommy ruefully, remembering where poor Mousie was left in a very cold window, with the ventilator at the top open, where he was nearly perished with cold; but, as Master Tommy argued, ‘although it was cold’ (and his bed of cotton-wool was even forgotten, Master Tommy having neglected to buy some), yet ‘you see he has a warm coat;’ and, though his little master has been comfortable in his own snug, warm bed, and Mr. Dormouse has been nearly

frozen, still he's a hardy fellow, and can bear being scorched at one time and frozen at another. If Mr. Dormouse is warm all day, what matter if he's cold all night? If he dies, too, from want of attention, who cares? You are teaching your children to have such kind feelings to dumb animals, you know!

People are at no care to learn how they should keep their domestic pets under healthy conditions. But can it be right to imprison a creature capable of suffering, and ascertaining nothing of its habits of life—its needs—yet allow your children, with the thoughtlessness of youth, to do what they please with an animal perhaps sensitive and capable of the most acute suffering? Is this really the right way to make our young people have an interest in the lower creation? Your children take their tone from you, remember. What they see you do, they will do. You make no effort to find out how the poor caged pets should be well kept. Your children know this, and also, so that they are not too palpably cruel, they may do whatever they like with their pets; and yet this is creating humane feelings in young people! Truly, there is a great deal of folly and cruelty in the world, glossed over by senti-

ment, and many a wrong is perpetrated under the guise of contributing to the higher emotions of man.

I think there is no more melancholy sight than animals kept (caged up) by children. Utterly dependent, the poor things suffer many times continuous torture. Fed anyhow and at any time, and irregularly supplied with that great necessity to all animal life, water, the poor creatures are often in the greatest, although unthought of, suffering. I saw once a little mouse in a cage, with its leg broken. The small owner had thrown a weight at it to make it go faster, and, hitting the leg by accident, broke it. The child had no idea that the animal suffered pain, and never mentioned the matter ; so there was the little thing, with its broken leg, pulled about by the children all the same—held tightly in their hot hands—and handled, regardless of its leg, till death mercifully released it from its sufferings. People do not sufficiently regard what pain children inflict on the hapless, defenceless creatures they are allowed to play with, *just as they like* ; and when, no longer able to endure the long-continued tormenting, the wretched animal, in self-defence, turns and

bites or scratches, it is wondered at—if a dog, is perhaps even unmercifully beaten. Children should never be permitted to play with animals just as they please. Many serious and sad accidents have happened through children being allowed to play with and torment dogs and other domesticated animals. It is also only teaching them to be cruel, to allow them needlessly to kill insects and birds.

It is always well to remember that ‘The poor beetle that we tread upon in corporal sufferance finds a pang as great as when a giant dies.’¹

I would not enter on my list of friends
(Though graced with polish’d manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.²

Much unnecessary suffering is caused to canary birds. These unhappily too intelligent little creatures are often the sport and victims of unreflecting individuals who gain a precarious livelihood by conjuring. These people practise their trade most in the winter months, when juvenile parties are given and their services are required for the amusement of the children. Under the impression that children are likely to

¹ Shakespeare,

² Cowper.

be more pleased with living objects for the representation of their tricks, they bring kittens and birds and subject them to much unconsidered torture. The little people who are to be amused would be quite as well pleased with tricks which did not need living creatures to be placed in dangerous or painful positions. Any position which induces terror must necessarily be painful.

I was witness at a children's party of an accident of a most distressing nature. A conjurer had a canary with which he was going to perform some tricks. He placed the bird on a table, and was pretending to mesmerize it, when all at once it flew up from under his hands, and after flying across the room made straight for the fireplace, where there was a large fire ; the bird attempted to fly up the chimney, but the great heat overpowered it, and the poor little creature fell into the midst of the fire and was burnt, despite the efforts made to save it. When birds are let fly in a strange room, the fireplace should be netted across. The pain and distress caused to the children by this melancholy accident can be imagined. No trick necessitating danger or alarm should ever be performed before children, as the pleasure or interest will be more than

counterbalanced by the distress and agitation of mind produced by any untoward accident. With performing dogs one need not feel so much concern, as they are generally French poodles, which are not only remarkably intelligent, but can, without any suffering to them, be taught a number of highly amusing tricks. In the training of children all tender, kind, noble, generous feelings should be inculcated, and all principles of humanity should be encouraged.

And now a few words on a subject seldom spoken of, seldom thought of: the correction of children. It is a subject very little taken into consideration, yet all children need reproof at some time or other, and it is not possible to bring up children well without suitable admonition. It is worthy of note that in the Bible the correction of children is not only mentioned, but is even insisted upon as one of the duties of parents. 'Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.' ¹

The obedience of children to their parents is equally insisted on.

¹ Prov. xxix. 17. See also Prov. xiii. 24, xxii. 15, Prov. xxix. 15.

‘Children, obey your parents in the Lord, for this is right.’¹ But it adds, ‘Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.’ Again, ‘Children, obey your parents in all things, for this is well pleasing unto the Lord.’² But it equally adds, ‘Fathers, provoke not your children to *anger*, lest they be discouraged,’ clearly insisting on the duty of parents towards their children not to do anything which is likely to cause them to have a bitter feeling.

Many are always insisting on the duty their children owe them in the matter of obedience; but they don’t always *equally* remember their side—not to ‘provoke’ their children. Correction should never be done in anger. The habit of giving a child a slap and a shake for a fault is not only injudicious, but is seldom attended with a good result. Constant rebuke is very prejudicial to children, both mentally and bodily. The cowed, furtive, yet preternaturally sharp look that constantly reprovved children get is always painful to see. In many instances constant punishing produces deceit, slyness, and the habit of concealment. What

¹ Ephesians vi. 1.

² Colossians iii. 20, 21.

inducement is there for a child to confess to a fault if it is whipped in consequence? I think every one feels that *there should be as little correction as possible*. There are cases, however, in which it is absolutely necessary, and where admonition in childhood has been neglected it has sometimes been the cause of serious trouble in after-life. Some children are so docile they hardly need even reproof, but this is not the case with all children.

Boxing children's ears, and striking the hands hard with a cane, are most unwise punishments, and are sometimes attended with unlooked-for and even serious consequences. The ears especially, being a delicate part of the body, should not be struck. It is strange how little the governance of temper is considered with reference to teaching. Teachers sometimes give way to exceedingly thoughtless ill-temper. It is dangerous in an excess of temper hitting children violent blows on the back. It is of common occurrence, however, when angry with a child—perhaps only on account of its being dull and unable to learn quickly—to hit it one or two violent thumps on the back. That this might possibly seriously affect a child is to many

unknown. Hitting on the back and head have never been considered of much consequence, but the matter has come under the notice of the public through inquests having been held on unfortunate children who have died through being hit hard.

A child put with a person of an uncertain temper is placed in a similar position to the poor dog made to live in the lion's cage. When the lion is happy in his temper, '*tout va bien*,' but when the natural disposition of the lion asserts itself, poor doggy suffers.¹

A good temper is like the sunshine, it brightens whatever it comes in contact with ; whereas a bad temper is as the east wind, which chills whatever is brought under its influence.

George Eliot writes : ² ' If a man frequently passes unjust judgments, takes up false attitudes, intermits his acts of kindness with rude behaviour or cruel words, and falls into the consequent vulgar error of supposing that he can make amends by laboured agreeableness, I cannot consider such causes any the less ugly because

¹ Some thirty-five years ago a dog was kept in a lion's cage at the Zoological Gardens, Regent's Park, but eventually the lion killed it. ² *Theophrastus Such*, p. 105.

they are ascribed to "temper." There may be good feeling, good deeds—for a human nature may pack endless varieties and blessed inconsistencies in its windings—but it is essential to what is worthy to be called high character that it may be safely calculated on, and that its qualities shall have taken the form of principles or laws habitually if not perfectly obeyed.'

A punishment having a good effect on younger children is to put them to bed for a little time when unusually naughty. Putting children alone in a dark room away, to terrify them, is unpardonable. To put them, when naughty, in their own bed alone, but within the ordinary sounds of life, will punish, but will not harm; but the former is, by the very sense of isolation and loneliness, alarming in the extreme to a young and sensitive nature, and if constantly done will injure, not only mentally, but bodily. There are not wanting instances in which death from convulsions has ensued through placing very young children in rooms alone as a punishment. 'That solitude which is associated with fear and sorrow breaks up the strength of both mind and body.'¹

¹ Dr. Welsted, 'Effect of Fear,' *The Lancet*.

I knew some people once who used to shut their children up in an unused top-room (quite away from the general rooms) when naughty. With the older children it did not matter so much, but with those younger the effect was sad in the extreme. The children were completely cowed, but how any one with a spark of feeling could bear to see the bright, joyous spirit of a little child thus broken I cannot imagine. I used to think, I remember, that this punishment room, as it was called, was the sole cause of so many tonics being needed by the children, who all presented a pallid, worn appearance. ‘They are not strong children,’ said the mother. I thought, how could she expect them to be, with so much mental distress. I know I used to think—for I was but a girl—that if I had been given a choice I should have preferred a whipping to the being shut up in the punishment room.

In being punished children should always see that they are punished fairly, justly, and for some fault—not at the will, or because of the temper of those placed over them. A bitter feeling has many times been raised in a child’s mind by an unjust—an unmerited punishment, and if a feeling of this kind is engendered it may

not only seriously affect the disposition of a child, but it may also militate against the future life by creating in the young mind a sense of injustice, harshness, and unlooked-for wrong. What kind of bringing up can it be which results in the following advertisement?—

UNRULY GIRL.—WANTED, a high-class SCHOOL, where the rod is used. Address R. B., May's Advertising offices 162, Piccadilly.¹

There can be no doubt that in some cases and with some natures chastisement is necessary, but that the rod should be correlative to education all just-minded, kindly people must deprecate.

Servants should never be allowed to punish children under any circumstances. It is best for parents to correct their children themselves, always tempering 'justice with mercy,' and showing the little offender that, although punished, yet affection is not absent. The chastisement of children (even for faults such as *falsehood*, *stealing*, and things likely to develop into serious evils) has lately (owing to its abuse) been held up to general condemnation; and because in some cases children have been cruelly punished, and without heart or pity have been corrected

¹ *The Times*, Tuesday, December 25, 1888.

to their great hurt, therefore the correction of children has by some been condemned altogether. That this is a mistaken philanthropy and likely to do more harm than good, is, on reflection, evident. To correct a child with cruelty is one thing ; to correct a child without harming it, and for its good, is another.

One hopes no right-minded persons would so correct a young and tender creature—especially their own child—that it would sustain harm either bodily or mentally ; and it is to prevent the injudicious, unreasoning punishment of children by those not possessing that control of temper and that kindly feeling which one supposes parents to have, that one would urge parents to correct their children themselves. If parents lack kindly feeling towards their own children, alas ! where are they to look for it ? The very animals show love to their young. All living created things, indeed, teach us a lesson as regards solicitude for the welfare of their offspring and care of the young and tender creatures who are dependent on them.

Undoubtedly more harm is likely to be done by never admonishing children for any fault whatever than by kindly reproof from those whose

heart beats with all tender and loving feelings towards them. And, because there are found fathers and mothers destitute of heart, all must not be reckoned alike, and it certainly should not hastily be concluded that all punishment should be condemned because it might be cruelly administered. Equally might all medicines containing poison be forbidden to be used for fear that some through inadvertence might be poisoned thereby. Because a thing is occasionally subject to abuse, it does not necessarily follow that it would be well to do away with it altogether. Human beings, endowed with sense and reason on the contrary, must use those gifts which heaven makes them responsible for, and must act in such a manner as their sense of right dictates; and because it is suggested that parents should reprove their children when necessary, it is in no wise meant to urge them to any act of cruelty or harshness. 'In government and education, it is an object to overcome individual impulses, and this is done in part by definite punishment.

. . . Nations must be governed, and the young disciplined, by some means or other; but the employment of unbounded fears is a reckless waste of man's energies and happiness. The definite

penalties of a regular government, or a considerate teacher are simple motives to guide the conduct ; but irregularity of procedure, uncertainty and caprice inspire the feelings of apprehension. The first lesson that the child learns as a moral agent is obedience, or acting according to the will of some other person. As the child advances in the experience of authority, the habit of acting and the dread of offending acquire increased confirmation, in other words, the sense of duty grows stronger and stronger.¹

‘Remember that the aim of your discipline should be to produce a *self-governing* being ; not to produce a being to be *governed by others*.’²

‘One great cause of the republican spirit which prevails at present appears to have been a false principle that it is necessary to convince a child by reason before you can expect him to obey. Now reason, being the faculty of comparing ideas already presented to the mind, cannot exist in a child, to whom few or no ideas have been presented, and no one was ever convinced by the reasoning of another. It is, therefore, impossi-

¹ Bain, on *The Emotions*, pp. 90 and 315, edit., of 1859.

² *Education : Intellectual, Moral, and Physical*, by Herbert Spencer, p. 140.

ble to convince him ; and, if he be suffered to do as he please till he be capable of reasoning, it is a great chance if his understanding be not so warped by the practice of evil that he mistake it for good, and it is most probable that he may have contracted such a habit of disobedience as not willingly to submit to the laws of his country or even those of his God.' ¹ This, although written in the year 1809, is equally true at the present day.

‘Johnson,’ writes Boswell in his *Life of Dr. Johnson*, ‘upon all occasions expressed his approbation of enforcing instruction by means of the rod.’ ‘I would rather,’ said he, ‘have the rod to be the general terror to all, to make them learn, than tell a child, if you do thus or thus, you will be more esteemed than your brothers or sisters. The rod produces an effect which terminates in itself. A child is afraid of being whipped, and gets his task, and there’s an end on’t, whereas, by exciting emulation and comparisons of superiority, you lay the foundation of lasting mischief ; you make brothers and sisters hate each other.’

I once saw a gentle little girl, subject to attacks

¹ Smith’s *Fragments*.

of screaming and hysteria. After she recovered she was scolded and severely punished, and when in the fit she was harshly and roughly treated, although the doctor in attendance said that the child could not help the screaming, and that no harshness should be used. No doubt, in many forms of hysteria apparent harshness is necessary ; but in this case, and I hear there are many such now, owing to the increasing nervous strain put on children¹ it was decidedly cruel.

If a child, owing to some physical cause, does what it cannot help, although it may be a great annoyance, it most certainly should not be scolded and punished for what it cannot avoid doing. The poor, afflicted child feels its miserable state quite keenly enough without the additional load of undeserved scolding and harshness. When children are afflicted in any sad or particular way—as with scrofula, deaf and dumb, idiotic, blind—I believe in many instances it would be far better for themselves and for their little brothers and sisters to place those so afflicted in some institution where similar

¹ Diseases of the Nervous System, Paralysis, and Epilepsy are a class of diseases which are on the increase particularly among young children.'—*The Lancet*.

cases are received, and where they could have the regular care and attention necessary to their state. No doubt, afflicted children in some instances get good, kind treatment at home, but the mother must be the centre of all the tender regard for their many and sad needs, and must look after such an one herself. Left to servants, the generous, sympathetic, gentle care is totally wanting.

There is a community in suffering, and with a child affected with any distressing malady, or afflicted in any peculiar way, there is no question that it is better removed from the home, however wealthy, *where it cannot get regular attention and proper treatment.* Who that has seen a deaf and dumb child in a circle of children not so affected, and would question the advantage to that child of sending it to an institution for those similarly afflicted, where it could be properly instructed and have companionship? ‘We can’t play with old Deaf-and-Dumb; *he’s so stupid,*’ I heard some children say, scornfully referring to their little brother. Isolated by reason of the peculiarity of the calamity, the unfortunate child was thrown entirely on its own undeveloped resources for amusement, and the utter vacuity

to the poor child of the days as they passed uncheered, unsolaced, by companionship can only be realized by one who has seen such a terrible existence. Cut off from the consolation, the amusement, the thousand and one pleasures afforded by speech, unable in *intelligible language* to convey either thoughts, wishes, or ideas, how hopeless is this forlorn state!—the mind, instead of being trained in a right direction, growing each day less apprehensive of instruction.

It is very strange, but it is nevertheless lamentably true, that those chronically ill or afflicted command but little sympathy for their unfortunate state. In many cases their condition excites a feeling of repulsion in those around and of which they are keenly conscious. There is much done now to alleviate human suffering, but those who have compassion on the afflicted are as nothing to the number without feeling or heart for human woe. I have seen a deaf and dumb child kept at home, reduced almost to idiocy. I could but think how much better the poor child would have been, playing and mingling with its similarly afflicted brethren.

In an interesting lecture on the best method

of educating the deaf and dumb, so that they can understand and converse with those who can speak, given at the Society of Arts, April, 1887, Mr. St. John Ackers, (whose interest in the deaf and dumb was in the first place aroused by the sad calamity befalling his own child, after recounting the total loss of his child's hearing, and its consequent dumbness) says : ' Our child was three months old when a severe attack of fever took away her hearing. For a year or two we kept hoping on. I even refused to enter the child in the census as "deaf and dumb." I would not "brand" it as long as there was any doubt ; such was my foolish pride—such is the foolish pride, alas ! of very many.'

Mr. Ackers gives an account of his travels in various countries to find out the best system for educating his little daughter, and observes :— ' It is not uncommon to meet with dumb persons who have their hearing perfect ; their dumbness arises from defect of brain. But what I have never met with is dumbness from deafness, except through disuse of voice. There is no such thing as a child born dumb because deaf. The born deaf are at first exactly the same as hearing children ; they cry, sneeze, cough, crow, laugh

aye, and talk too, like hearing children. This may seem very startling ; but, startling though it be, it is true. The born deaf do talk, in their own baby language, just like hearing children of the same age, only we do not understand them. What mother understands all her hearing baby says at first ? But, it will be said, “ Even if this be so, hearing children can understand all that is said to them, and that is what deaf ones never can.” Really ? Can hearing children understand all that is said to them ? Then why do mothers and nurses say the same thing, over and over again, a hundred times ? And when the hearing child can imitate what is said to it, does it therefore know the meaning ? Does it know what “ papa ” or “ mamma ” mean because it can say the words ? Of course not.

‘ The objects must be shown with the words spoken, and shown over and over again, too, before the hearing child can connect the object with the spoken word ; and so—exactly so—is it with the deaf child ; you do not let it go on talking its own language ; but, just as with the hearing, you educate it to repeat certain sounds after you, and to connect those sounds (spoken words) with certain objects—only with the deaf you

cannot teach through the ear and so must through the eye. It is all by imitation, as with the hearing child; it does not "come natural," as unthinking people so often say, either to the hearing or to the deaf.

'Now, it would be well, before going any further, to get rid of the idea, so common amongst hearing people, that children "deaf and dumb" are quite different from others. For instance, it is often imagined that they must be of weak intellect. *This is a great mistake.* True, some have not full mental development, which is not to be wondered at when the causes of congenital and accidental deafness are remembered—often it is a fever that takes away hearing and leaves mind and body in an enfeebled condition. Such, however, is just as often the case with hearing children after suffering like maladies. The brain is uninjured in the vast majority of the deaf, and is exactly the same as that of hearing children.

'Another very common fallacy is that the child does not speak—is dumb—on account of some malformation of the vocal organs. Now, this is so rare a case, if indeed it exist at all, that it cannot be classed as one of the causes of dumb-

ness. Indeed, there are but two causes, so far as I know, of absolute dumbness, viz., want of brain-power, and deafness. As the latter causes dumbness only on account of want of proper education, the former is the only true cause. The term "deaf and dumb" is really an unnatural and artificial one, expressing not the action of nature under favourable circumstances, but the result of neglect.'

Mr. Ackers goes on to say :—

' Briefly to recapitulate some of the conclusions to which our investigations led us, we find that the "French" system schools, to a limited extent, will always be wanted for those who cannot be educated on the "German" system, viz., the weak in intellect, and the very few whose speech, had they been hearing persons, would have been scarcely intelligible.

' All others should be educated on the "German" system. And it should be borne in mind that it is for the poor that education on this system is so especially desirable. Important as it is to all, to the poor the gift of speech is of intense value, enabling them to make themselves understood to the world at large.

' So far as to the system. How should it

be carried out ? At home when possible, which should be the case wherever a mother or elder sister could devote the time and patience necessary, or under a private governess.

‘ Failing home education, small day-schools are to be strongly recommended, being preferable to large ones, and large ones preferable to boarding schools or institutions, the object being to render the deaf akin to hearing persons in their tastes, habits, and inclinations—their friendships and marriages—to enable them to be absorbed into general society, instead of forming them, as the “ French ” method does, into a body alien and apart from the speaking world.

‘ How is this to be accomplished ?

‘ Five years ago, at the end of the able paper read by Sir George (then Dr.) Dasent before your Society, he said that an association had been formed for the purpose of starting a day-school on the “ German ” system, and that, with your sympathy, the association felt assured of success. His words have been fully realized. A school, such as he described, was started, which is the now excellent and flourishing one in Fitzroy Square. Excellent, however, as it is, a single school it remains. This should not be so ; but

others, perhaps smaller ones, should be established throughout the country.

‘ That there is need of immediate action in this matter you will allow when you know that little more than half our deaf are educated at all—what a bitter practical commentary on our boasted civilization!—while only about 100 of those under instruction are taught on the “ German ” system. This leaves from 1,500 to 2,000 to be gathered in, without touching existing schools and institutions.

‘ An association is now being formed which will, we hope, help to spread the blessings of this system throughout the length and breadth of the land. In order to accomplish this, the first necessity is to have a supply of trained teachers. A training college is therefore about to be started, where relations of the deaf can obtain training, governesses can be taught, and masters and mistresses for schools supplied, to the incalculable benefit of so many utterly neglected and terribly unfortunate of our fellow beings.’

After the lecture, amongst several who spoke, Dr. Edward Symes Thompson said ‘ they had as yet heard but little of the medical aspect of the

question, but that was very strongly in favour of the German system, and he would mention two or three of the numerous facts which might be brought forward. His speciality was not aural surgery, but diseases of the chest, and he had had an opportunity of noticing that a large number of deaf-mutes suffered from such diseases. And this fact had an intimate connexion with their being mute, but not with their being deaf, simply from their not using their vocal organs. It followed, therefore, that if they were taught to speak the danger of lung disease would be lessened. Then, again, those who did not speak had a habit generally of breathing through the mouth instead of through the nose, and thus the cold air passed directly to the lungs, instead of being warmed, moistened, and filtered from dust in the nasal passages, as nature intended. He would not confine this to those who were born deaf, for he had known several instances of children who had learned to speak, having lost that faculty in consequence of deafness, which was a terrible thing. As a rule, if hearing was lost at the age of six, speech was lost as well. This method of instruction in articulation would also be of great advantage in the case of children with

harelip and cleft palate, where the voice became harsh and unpleasant from being directed through the nasal passages. For these, and other reasons, he desired, on behalf of the medical profession, to bear testimony to the value of the "German" system, and especially in behalf of having a large number of efficiently trained teachers rather than increasing the number of schools.

Miss Hall also remarked that 'she had been teaching the deaf and dumb for the last 14 years, originally on the combined system, but for the last four years she had given it up. She had no idea previously that it was possible to teach a child born deaf to speak, and therefore had only attempted to keep up the knowledge of spoken language in those who had once possessed it, but as soon as she found that it was possible to do so she commenced instructing even congenital deaf-mutes in the same way, and now used no other method, because she found that those who were accustomed to watch the fingers would not give that undivided attention to the lips which was necessary. She found her pupils improved very much in language from going home to their friends, and at the age of eleven or twelve they

were able to converse freely with their brothers and sisters. They were thus, in effect, restored to society, and their affliction was almost extinguished. With reference to the persons named by Mr. Smith, she believed they had been educated at Berlin under the combined system, and, therefore, they were not fair specimens of the real "German" system. Her own pupils had the greatest consideration for persons who were dumb, and repudiated with horror the idea of such an appellation being applied to them. She was confident, if this system were more widely followed, immense advantage would ensue.'

There are many who, however, advocate strongly the 'combined system.' Dr. E. M. Gallaudet, president of the Deaf Mute College at Washington, who is said to be probably the highest living authority writes—'It is by the practice of the combined system that the greatest advantage to the greatest number may be secured.'¹

The following is from the *St. James's Gazette*, July 25, 1881 :—

¹ Report of the Royal Commission, on Deaf Mute Education, 1889.

' Banquet to the Deaf and Dumb.

' A banquet to 200 deaf and dumb men and women took place at St. Mandé, near Paris, on Monday. The *Daily News*' correspondent says :— Several speeches were made which were eagerly followed, if not listened to, and very much applauded. Perhaps this needs an explanation. The term deaf and dumb has become a misnomer. Children born deaf now are no longer dumb, as they were necessarily of old. They are now taught by ingenious methods to understand and imitate the motions of the lips in ordinary speech. The Abbé de l'Epée is said to have originated the system whereby those born deaf and dumb are put into communion with the rest of mankind. His school was placed under the patronage of the nation by an Act of July 23, 1791, and it was to celebrate this anniversary that the members of the Friendly Society of the Deaf and Dumb met on Monday at the Salon des Familles.'

It is thought by some that deaf-mutes escape one sad failing of our poor humanity *quarrelsomeness* but this is not so, some deaf and dumb children being very bad tempered. Children's quarrels should be at once put a stop to. 'Covetousness and love of quarrelling are dangerous dispositions

even in children, and deadly dispositions in men and nations.' ¹

The habit the children of the poorer classes have of biting one another when enraged is very dangerous, and there have been instances where the bite from a child, although apparently superficial and considered of no consequence, has yet produced blood-poisoning sufficient for death to ensue. The habit of biting is, however, not only given way to by the children of poor, ignorant people, badly brought up, and subject to evil influences and evil example; the children of educated people, supposed to be well brought up, will sometimes allow temper to gain such uncontrolled possession of them that, in the absence of all self-restraint, they will indulge in the vicious, contemptible habit of biting.

Children should be severely punished for biting. It should never be lightly passed over. What reflection can be more terrible as a child grows up than the thought that, however unintentionally, it has yet been the cause of death to a fellow-creature? What fatal results may ensue from biting should be explained to a child where it is seen that there is any inclination to

¹ Ruskin, *Sesame and Lilies*, p. 49.

give way to the use of the teeth when angry. Kicking should as well be instantly put a stop to. Children when bad-tempered, and when not compelled to exercise self-control, will kick when put out of temper. A violent kick from a child with thick boots on may produce serious harm. Nothing is more deplorable than to see children giving way to the lowest impulses of human nature. Of late years there have been so many deaths from the effects of kicks at football that many think the way this national game is played calls for remonstrance.

In the case of children with bad tempers truthfulness is often absent. The wish to conceal too often leads to untruthfulness.

Children should early be taught to be open and truthful. Where there is concealment there is invariably wrong-doing. No good ever came of what had to be concealed. Children cannot be too early taught the great value of thorough uprightness of conduct. 'Truth and charity,' says an old writer,¹ 'are ever learnt at home, and if the practising of such is to our poor fallen nature hard, yet do they come easier by the doing thereof.' 'It is a law of our nature that

¹ Froissart.

any exertion becomes more easy, the more frequently it is repeated.' ¹ 'Charity begins at home' undoubtedly, and in its broad sense let it be the ruling principle of the household. Let the little people see nothing mean—nothing false—nothing underhand, and in our judgment of, and dealings with others, let this great principle be the ruling motive.

Charity on the 'Pardiggle' ² principle is always the most melancholy example of a good thing perverted. Teach children to be charitable, but don't give them pennies and then make them give what they long to spend on something pleasing to themselves to what you call charity, but which they don't view in that light, and with which they have no sympathy. This does incalculable harm, and instead of doing good only creates evil feelings. If you give your children money, let them have it to spend how, and on what, they like. A penny is often more delightful given to a child to spend how it pleases than a larger sum given to be kept or to be spent as their elders may think fit. It is

¹ Paley's *Natural Theology*, Lord Brougham's *Discourse*, 3rd edit., p. 62.

² Charles Dickens, *Bleak House*, pp. 72, 74.

not the money the child is so pleased with, as the fact of being able to buy, the same as older people, what it fancies.

Exact truthfulness is necessary if children are to be well brought up. What are called 'society falsehoods' are an infringement of perfect truth not 'justifiable by circumstances,' as too many urge they are. Nor is truth incompatible with politeness, as some aver. If our children see us indulging in 'society falsehoods,' how can we expect perfect truth from them? How can they distinguish the difference between 'justifiable' and 'unjustifiable' falsehood?—a fine distinction, not discernible by those in the habit of looking on evil as evil, whether the degree be less or more—'lie circumstantial and lie direct.'¹ Is there any other rendering of falsehood worth recording? Dalliance with wrong, covering and lessening by word-painting its too apparent evil, does not do away with its power and effect. Evil and wrong-doing remain the same, however we may attempt to disguise them and palliate their effects by polite and less offensive phrases.

Children should always be made to keep a

¹ Shakespeare, *As You Like it*, act v. sc. 4.

promise, and should be taught to consider a promise once given as binding. The fatal habit of breaking promises, begun in childhood, sometimes leads to incalculably disastrous consequences in after-life ; and, of all awkward persons to deal with, an unreliable person is the most awkward—one you can never trust, because one moment in apparent sincerity and good faith the promise is made, but, not feeling its binding nature, as soon as occasion arises it is broken with the utmost nonchalance. There is no thought of being untruthful—far from it—but a promise is merely a form of speech—a more emphatic mode of expression, if you will, but not a contract, whether verbal or written, requiring keeping. *No system of education can teach truth unless the principle is practised by those who instruct.* Religion and truth should go hand in hand with education for real good to result. I have heard it said—by clever, intelligent people, too—‘There’s a want of truth about that boy that’s positively appalling ; but I have no doubt when he goes to a good public school all that will be taken out of him,’ as if school could exercise so salutary an influence in creating a virtue which rarely exists save

through an early home bias. If people in themselves do not recognize the need of *perfect truth*, how can they expect so tender a flower to bloom in a ground which has been daily formed for sterility to good principles? How many are there, like the Jew, who, lamenting over telling falsehoods being a sin, said pathetically, 'It's a pity lying's such a sin ; it's so useful for driving bargensh and so many other things in life !' We may regard with outward scorn and contempt the poor Jew's lament, but, alas ! I am afraid it finds a place in many worldly hearts untuned to higher aspirations. 'The worth of man lies not in the truth which he possesses, or believes that he possesses, but in the honest endeavour which he puts forth to secure that truth ; for not by the possession of truth, but by the search after it, are the faculties of man enlarged, and in this alone consists his ever growing perfection.' ¹

One cannot be too truthful before children. People will welcome their friends occasionally with great appearance of cordiality, but when they are gone they systematically run them down. Can this do otherwise than create

¹ Lessing.

deceit in young minds ? Hood's ¹ ' Good-bye ! good-bye ! remember all, next time you'll take your dinners ! (now, David, mind, I'm not at home in future to the Skinners !) ' is repeated every day in fashionable life. Anent ' not at home.' I think it would be well for every one to set apart days on which to see their friends, and do away altogether with this wretched ' not at home ' when you are. Many, I know, say it's a mere form of speech understood by every one, and that it is a complete straining at infinitesimal nothings to object to what is so general, but I think there should be perfect household truth where there are children.

The line which divides the ' conventional ' from any other falsehood is easily overstepped. This was brought to my mind very forcibly once.

A little boy, not wishing to see one of his school-fellows whom he did not like, and who he expected would call, told the servant to say ' not at home ' when the boy called. This was done. The next day the boy called again, and met his young school-companion just going out. ' You weren't at home yesterday ? ' Pause—and then came the ready ' no.' The

¹ *Domestic Asides.*

mother, standing by, who knew the boy was at home all day, stared, and when alone remonstrated with her son on his want of truthfulness, only to be met with what I call a most reasonable reply, 'Well, you say you're not at home when you are, and don't want to see people; why shouldn't I? The old 'What I do, you must not do,' 'Do as I tell you, not as I do,' don't seem so appropriate as one would like to feel when one receives a reply like this. One feels one would rather try and live up to a higher standard of right, and then, truly, we shall not fear our little copyists, and shall retain our own self-respect.¹

Every one having the responsibility and care of children should remember that if they bring them up well they are adding to the number of good influences which ameliorate the condition of the world.

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.
Still achieving, still pursuing,
Learn to labour and to wait.²

¹ 'Abstain from all appearance of evil.'—1 Thess. v. 22.

² Longfellow.

It is not given to every one to see the end of their work, and an inscrutable Providence wills that many shall never see the result of their often hard toil in trying to do right.

Argue not against Heaven's hand or will,
Nor bate a jot of heart or hope, but still
Bear up and steer right onward.¹

With cheerfulness taking each day's cares, troubles, and trials, and with patience and hope, and solaced by the many little green spots on 'Life's rough road.'

For other things mild Heav'n a time ordains,
And disapproves that care, though wise in show,
That with superfluous burden loads the day,
And when God sends a cheerful hour refrains.²

To no one is their life given for their own use alone, and to be of no service to others.

Think that day lost whose low descending sun
Views from thy hand no noble action done.³

Even if life is made up of small virtues, there are always higher and nobler aims, which, followed, will assuredly lead to greater happiness and more good.

Thyself and thy belongings
Are not thine own, so proper as to waste
Thyself upon thy virtues, they on thee.

¹ Milton.

² *Id.*

³ Jacob Bobart.

Heaven doth with us as we with torches do,
Not light them for themselves ; for if our virtues
Did not go forth of us 'twere all alike
As if we had them not.¹

Life at the longest is but short. The more usefully spent, the shorter the time will appear. The little people especially cannot too soon be taught this. 'The childhood shows the man, as morning shows the day.'² The better spent the time to look back upon, the happier it will be for us, and the last utterance will not be one of unavailing regret over lost opportunities and wasted gifts and powers. 'Travel on life's common way, in cheerful godliness.'³ Doing what good is possible, not sighing for larger room and more extended sphere to do it in ; meanwhile remaining listless, and unwilling to exercise a little self-denial, and do aught higher, better, because there is not in life exactly that which in blind foolishness is thought necessary ; for if our present lot suffices not to do good in, and for 'little, nameless, unremembered acts of kindness and of love,'⁴ it is more than doubtful, were it altered, if it would do better.

¹ Shakespeare.

² Milton.

³ Wordsworth.

⁴ *Id.*

If we cannot do, if it is only some, little good, in whatever position we are placed in, it is not the position that is in fault so much as it is ourselves. Christ aptly depicts (St. Mark ix. 41) the being always able to find opportunity for kindness to others ; also that it is not the greatness of the act which constitutes its merit. 'The cup of cold water' is within the reach of all.

Our acts our angels are, or good or ill ;
Our fatal shadows that walk by us still.¹

'The only things in which we can be said to have any property are *our actions*. Our thoughts may be bad, yet produce no poison ; they may be good, yet produce no fruit. Our riches may be taken from us by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our actions must follow us beyond the grave ; with respect to them alone we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality, loathsome or glorious. These

¹ Fletcher.

are the only title-deeds of which we cannot be disinherited ; they will have their full weight in the balance of eternity, when everything else is as nothing ; and their value will be confirmed and established by those two sure and sateless destroyers of all other earthly things—Time and Death.’¹ Humanity is the same all over the world, and life presents to each the same aspect—daily duties, varied in their monotony by no sudden or wonderful occurrences necessitating greater qualities than the average are gifted with.

Little homely tasks, little trivial occupations, are in the lot of all, and the daily life of each is made happy, pleasurable, comfortable, or otherwise, according to the mental state and nature of each. Many might take things around them differently : in a happier, less worrying frame of mind ; in a more ‘give and take spirit.’ ‘Sufficient unto the day is the evil thereof.’ We all are too apt to think that our misfortunes, our troubles, our trials, are the greatest ; that we are exceptionally tried. It is well sometimes, however, to bear in mind that sorrow is the common lot of the human race.

¹ Colton, *Lacon*, pp. 2, 3.

To each his sufferings ; all are men
Condemned alike to groan,
The tender for another's pain,
The unfeeling for his own." ¹

With some natures to have a trouble to hug to themselves is in some sort a necessity, seemingly—such are greatly to be pitied. They are greatest and noblest who conquer an adverse fate by patient diligence in quietly overcoming evil with good, and there is often great heroism in those who, submissive and persevering, go on from day to day quietly fulfilling their duty in that daily round which must necessarily include the happiness of others as well as their own. We should often be much happier if we took a higher stand as regards our daily work. If we did what we had to do from better and less ignoble motives than those which too often are the mainspring of our actions, our lives would be better lived. 'For Thy sake' would render many a cross less hard to bear.

A servant with this clause
Makes drudgery divine ;
Who sweeps a room for Thy laws
Makes that and the action fine.²

Great and noble actions are not done all at

¹ Gray.

² Herbert.

once by those who have become *suddenly* endowed with great qualities. Many a noble act is merely the sequel to a long history of self-denial—a long, painful path, perhaps, having been traversed before the qualities were developed, which resulted in that which calls forth admiration, but may at the same time cost much. Great deeds are never the result of sudden good impulses, but are in all cases the outcome of previous self-denial.

Observers see the great deed in all its dazzling brilliancy, but the doer is conscious of what the outside world can never know—of the toil, of the labour, of the weariness, of the many things which have been suffered in silence. ‘Many men fail in life from the want, as they are too ready to suppose, of those *great* occasions wherein they might have shown their trustworthiness and their integrity. But all persons should remember that in order to try whether a vessel be leaky we first prove it with water before we trust it with wine. The more minute, trivial, and we might say vernacular opportunities of being just and upright are constantly occurring to every one ; and it is an unimpeachable character in these lesser things that almost invariably

prepares and produces those very opportunities of greater advancement and of higher confidence which turn out so rich a harvest, but which those alone are permitted to reap who have previously sown.' ¹ Much good work in the world is done by the 'lame horses of life,' those working creatures, far short of perfection in many respects, and often totally wanting in that outward beauty which is the attribute of the more thoroughbred but perhaps less useful.

It is seldom noticed, or thought of, how the great law of compensation rules the world.

Even those afflicted in any particular way are compensated, as it were, by some blessing, if looked for, counterbalancing the evil.

Ah ! if we knew it all, we should surely understand
That the balance of sorrow and joy is held with an even
hand,
That the scale of success or loss shall never overflow,
And that compensation is twined with the lot of high and
low.²

' Good and ill are universally intermingled and confounded ; happiness and misery, wisdom and folly, virtue and vice. Nothing is pure and entirely of a piece. All advantages are

¹ Colton, *Lacon* p. 216.

² Frances Ridley Havergal, *Compensation*.

attended with disadvantages. *An universal compensation prevails in all conditions of being and existence.* And it is not possible for us, by our most chimerical wishes, to form the idea of a station or situation altogether desirable. The draughts of life, according to the poet's fiction, are always mixed from the vessels on each hand of Jupiter ; or, if any cup be presented altogether pure, it is chosen only, as the same poet tells us, from the left-handed vessel.

‘The more exquisite any good is, of which a small specimen is afforded us, the sharper is the evil allied to it ; and few exceptions are found to this uniform law of nature.’¹

In no case is any one afflicted without some blessing being theirs which balances their misfortune and so prevents their sinking into utter despair. Where complete hopelessness takes possession of the soul, the mind is more or less unhinged. Invariably afflicted people are neither cheerless, particularly melancholy, nor desponding. In fact, the old proverb, ‘God fits the back to the burden,’ is exemplified all over the world, and those who have most to bear complain least. We can all do something if we only try, and

¹ *Essays*, David Hume, p. 552.

education should prove the great lever to make our life as useful—if circumstances prevent its being as happy—a one as we could wish.

‘ Useful of hurtful,
Prosperous of adverse,
We can create ; and in
What place so’er
Thrive under evil and
Work ease out of pain,
Through labour and endurance.’¹

We can surely do something more than merely ‘bear our fate.’ If we are sightless, we can still, in mind, make up for our sad deprivation of the most cherished of Heaven’s gifts ; if we are deaf, other blessings are still ours ; if we are otherwise afflicted, sad repining is not all that is left us. We can often make a blessing of a loss, and as Time rolls on in its ceaseless course we may be adding our atom to the good done by countless millions labouring on to the universal end.

Years following years steal something every day,
At last they steal us from ourselves away.²

In conclusion, give thought to all the little things of life. The large ones will generally

¹ Milton, *Paradise Lost*, Book II, 260.

² Pope.

go right of themselves. It is the small, apparently trivial, things which require looking to. Amid the varied circumstances of life there is always room for thoughtfulness. There are few so placed that no one needs, or will need, their care or thought, and many have little people who will be all the better if they give even only a passing thought to the many little things which may be a cause of discomfort, of pain, or of injury to them ; and more than a passing thought may well be given to a few of the little things, perhaps appearing unimportant, which, however, tend to make the young grow up well.

Think naught a trifle, though it small appear :
Small sands make the mountains, moments make the year,
And trifles life.¹

And, as regards mending the faults and errors of life, Victor Hugo's grand—

*Recommencez toujours ! ni trêve, ni remords.
Allez, recommencez, veillez, et sans relâche
Roulez votre rocher, refaites votre tâche* ²

¹ Young.

² *Always begin afresh !*

No intermission, no looking back.

Come, begin once more ; watch, and unceasingly

Roll your stone ; begin your task anew.

'Roulez votre rocher' refers to Sisyphus, who was con-

should find a place in every mind. Burns writes :

Tho' losses, and crosses,
Be lessons right severe,
There's wit there, ye'll get there,
Ye'll find nae other where.

demned by Zeus to expiate his crimes by rolling a large stone up a hill, which continually rolled back.

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